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Francis Joseph von Buss

An Initiator of Labor Legislation

The present year, 1937, grants the Catholics of Germany the opportunity to commemorate an important event in the history of social legislation. For a century has now elapsed since the first socio-political program to take account of modern conditions was introduced into the Assembly of Baden, the first, in fact, to be proposed in a German Parliament. It was introduced and defended by a Catholic leader in that Grand Duchy, Professor Francis Joseph von Buss, who had entered the Diet that very year. This action, one of his earliest in public life, has merited for him the distinction of being the first German parliamentarian to insist on inauguration of social reforms. Many capable men succeeded him; the first among them, Peter Reichensperger, the great Centrist leader, lived to see the day when Germany—under Bismarck—and influenced by Catholic parliamentarians, definitely adopted a course of legal social reform. German Catholics, however, did not lose sight of the fact that one of their number, far in advance of his times, broke the ground for practical social politics—at a time when Socialism, as propagated by Karl Marx, was just beginning to inculcate men with the fanaticism of its doctrines.

Surely it is appropriate to recall these facts. They give testimony to the constant regard of German Catholics for the realities of life. Catholicism of its very nature seeks not only a change of spirit, but likewise pays heed to actual conditions, man's environment. Conditions must be so constituted that men are granted the freedom and ability to labor for their salvation. The encyclical *Quadragesimo anno* mentions this very explicitly. Pope Pius XI. condemns unreservedly economic conditions which make it all too difficult for millions of workers to follow the road that leads to salvation. Thus, the impulse Catholicism exerts is necessarily directed toward reforming both the spirit and actual conditions. Francis Buss was the embodiment of these fundamentals, as manifested both in his disposition and by his conduct.

Naturally, the program offered by Buss a hundred years ago has long since been revised in most States; if such were not the case, the

social cataclysm would have engulfed mankind long ago, particularly because the demands advanced were primarily concerned with what we are accustomed to call labor legislation. Industrialism, even during its early days, was guilty of ruthless exploitation of the workers. It is true that at this time it had not yet been inaugurated all over Germany. But precisely because it revealed its effects in isolated instances, men possessed of a strong sense of responsibility were all the more unfavorably impressed by its evil. Were not especially women and children the victims of greed and hours of labor unreasonably long? Those employed in industries guilty of such practices were prevented by existing conditions even from recognizing fully their lamentable circumstances. They lacked not only the freedom and leisure but also the intellectual vigor, so necessary to the attainment of one's salvation. It was apparent even at this time that the technical advantages granted to mankind by industry were more than offset by the terrifying increase in the number of industrial accidents. It was equally clear that it was necessary to secure and insure those concerned against the risks inseparable from modern industry. In any equitable manner, as Professor Adolph Wagner later expressed it, the cost of unemployment to the worker resulting from accidents, sickness and the like, should be borne by industry and not assumed by the workers.

In addition there was another point of view which gave a particularly Catholic character to the picture: Buss sought to safeguard the dignity of the worker's personality. Under existing conditions, this personality was degraded ever since the worker had been subordinated to the means of labor and production. This separation of the workman from the means of production obliged the propertyless laborer, in order to secure the means of subsistence, to submit to dependence on the owner of the means of production, and he was consequently forced to relinquish his primacy in point of value to the means of production. The concern for material things overshadows considerations for the personal, the human element. This development was not only contrary to the supernatural, but also contrary to nature. From the very beginning Catholic social reformers fought this subordination of man to the means of production;

hence it follows that the first socio-political program necessarily included demands for labor legislation, the prerequisite of safeguarding the dignity of man in laboringmen.

How did Buss come to advocate reforms of this nature at this early stage of modern industrialism? Was he led to espouse the cause of labor by personal experience? No. Examining his career, we discover Buss to have been the son of a poor artisan in the Black Forest (Zell am Hammerbach). He was a self-made man insofar as he provided, at great sacrifice and through strenuous efforts, the means necessary to attend college and study at the University. That he was a man of tremendous energy is evident from the fact that he acquired the degree of a doctor of law, in medicine and philosophy. But these accomplishments served only to whet his appetite for even greater knowledge. In 1829, at the age of 26, he was instructor in the University at Freiburg in Baden; in 1833 assistant professor and in 1836 professor in political science, international law and church law in the same University. Throughout his life (he died January 31, 1878) Buss was noted for initiative and activeness; his unbounded zeal to promote the Catholic cause, rooted deep in his religious convictions, however, surpassed all other qualities of his character.

Buss held aloof however from direct contact with industrial and economic developments. It is not incorrect, at least with regard to his first efforts in the field of social politics, to state, as does Fritz Vigener—this venomous biographer of Ketteler, who can not mention Buss without saying something malicious about him—that he was led largely by his almost unbelievable knowledge gained from books to adopt the attitude assumed by him. Of course, this knowledge could be only a preliminary incitement to action, as it were. The true source of this scholar's attitude and public activity is of a far nobler kind than the one referred to. There are apparently three points of view, or motives, to explain his attitude and general conduct: a fundamentally charitable disposition, historical wisdom, and a unique concept of human society.

Buss, who had always been obliged to use his "elbows" to survive, did not, however, grow hard-hearted or cold, as so many others have done after similar experiences. On the contrary, his charitable impulses were quickened. He was deeply affected by the decline of poor-relief, as practised by the Church, due to the secularization of Church property and the confiscation of monasteries at the beginning of the nineteenth century. He wholeheartedly espoused the reconstruction of charity on a religious basis and directed the "Catholic movement,"—which he had originated and which he directed so zealously—towards this end. He it was who, with Ringseis and Joseph v. Goerres,

fought for the admission of Sisterhoods to the German states. The title "sir Knight von" was awarded him as a result of his extensive charitable activities on behalf of the Austrian army during the war with Italy in 1859. The source of his socio-political opinions must be sought in his charitable views. The very charity is, in this case, and this is apparent from what has been said, fundamentally religious. It is even possible to express this more explicitly: Buss' charity has the cure of souls in mind. It may be well to recall that he had been born at a time when the rationalism of the "Enlightenment" had chilled the very cure of souls, robbing it of that warmth which is an outstanding mark of the works of the Church and the devotion to the common good. Buss expected the turn for the better to result from a renewal of the cure of souls, once the existing estrangement from the people had been overcome and its transformation into what Father Kolping later called the "cure of folk souls" been effected.

The State was, of course, to erect barriers against the debasement of the workingman's personality; once this had been accomplished, greater possibilities would be open to those engaged in the cure of souls. Consequently, genuine charity would renew the face of the earth gradually. Charity, as understood by Buss, is fundamentally of a pastoral nature; but it requires the aid of social-political means whenever private means prove insufficient.

These concepts were supported by historical knowledge and wisdom. Buss was a keen observer of all things relating to public policy and its foundations. The strength of the State, as of every other genuine public community, depends on the strength and the power of the individuals who uphold it. Every offense against the dignity of the personality constitutes an assault on the living individuality of man from which the State too must derive its ultimate strength. Although Individualism, especially in its modern emanation, Liberalism, must be opposed, it is necessary to guard carefully the fundamental principle of genuine liberty. "I love moral and legitimate liberty, but I hate wicked liberty." Exploitation and the suppression of personality by industrialism must, therefore, be outlawed: the interest of the State demands that it should pay heed to social-political measures and labor legislation. It is the cause of the State that is at stake! History supplies numerous testimonies and a good deal of knowledge pointing in this direction. But history also points the way to surmounting the dangers present in the modern state: it demands the observation of fundamental corporative principles and corporative institutions. Buss cast his eyes in this direction, just as the late romanticists had done, and just as coming social reformers, such as Kolping and Ketteler, Franz Hitze and Heinrich Pesch were to do;

back into the Middle Ages when so genuine a communal inter-penetration prevailed. Not however with the intention of recommending a mere formal imitation of institutions of a by-gone age, which could not be resuscitated because existing conditions were entirely opposed to anything of the sort. What he and others had in mind was the corporative attitude as the goal to be reached by educational methods. The corporative attitude, as conceived in the mind of Catholic social reformers, is intended to emphasize the importance of "representativeness," a living example, as it were, demonstrating to the communality what the individual occupation, the individual corporative group owes the community. All of this is, on the other hand, unthinkable without the strong personality, because only such a one can establish the typical example and show in the concrete the nature of genuine representation. Buss never denied his conviction that the German people, as the people of the true "center" of the Occident, were destined to carry out a special mission. It was in the Germanic nature and character, once it had espoused Christianity, the conditions necessary to the commonwealth supported by strong personalities were present.

Ideas of this nature received their ultimate expression in the concept of society, as conceived by Buss. As a result of his medical studies he possessed a delicate perception of the organic nature of things. Human society, its nature and construction, is organic. On the other hand, Buss guarded against the exaggeration of the "organicists." However, it is not difficult to understand that he should have gone farther in this direction than some of the later social reformers. However this may be, he did, in fact, inject his thoughts in far-reaching manner into his social concept, and it was correct for him to call his political idea, viewing it from this approach, a "Catholic policy." Catholicism, Buss explained, when doing homage sincerely to liberty and seeking it, does homage also to public order, bent on striving after it. This order can consist only in a dominion of institutions, derived from the innermost nature of human society patterned after divine example. Catholicism has regard for the organic evolution of public affairs; i. e. "Catholicism realizes that only their gradual growth is permissible; that national rights and liberties possess certain premises, etc., and that every fitful progress results in retrogression." Catholicism, Buss explained, desires to make of the State a natural order of society; "Catholicism does not force the tendencies of a people to adopt artificial forms and barriers; no indeed, Catholicism demands freedom of development and participation of the citizens, accepting their responsibility; Catholicism loves simple, open, direct dealing without the intervention of the paper-incubus and bureaucracy." Viewed from

premises of this nature, Catholicism in truth has care of the welfare of the people because it insists that the demands of selfishness shall be subordinated to the common weal.

With the intention of granting a strong support to his efforts, Buss founded and directed Catholic societies which, while they were to avoid all political activities, were to submit to the Church and the State in every respect. The societies founded by him may be considered the precursors of the numerous organizations that existed in Catholic Germany in later years, insofar as they were intended and are still intended to constitute a quasi extra-ecclesiastical means for the cure of souls. The fact that Buss was the first President of the well-known annual Katholikentage and that he was always asked to preside, whenever exceptional difficulties arose due to extraordinary circumstances, prove him to have been considered the unchallenged leader in this particular sphere of actions. Buss may, finally, be credited with having maintained in a forceful manner the position of the laymen in the Church, and to have pursued and realized the obligations it imposed on him in a purposeful manner.

All in all, Buss was a Catholic personality of the genuine kind. A strong man, humble before God, devoted to the Church, deeply imbued with national convictions, a champion of the nation and State without fear or reproach.

PROFESSOR THEO. BRAUER, Ph.D.

Honnef a. R.

An Ordered Economy Not The Cure

Whether we shall embark upon an ordered economy—whether the Federal Government shall order and control the economic lives and relationships of the people—is the immediate issue that has confronted the people of this country in the discussion of the question of enlarging the United States Supreme Court. Those who favor a controlled or ordered economy want a Supreme Court that will pronounce constitutional such measures as the invalidated NRA and AAA. The question of the subserviency of the Supreme Court to the executive department is vitally important to the future of democracy, but the immediate issue is that of an ordered economy.

In discussing here this question of an ordered economy, at the invitation of Editor Kenkel, please do not think I am actuated by partisan-political motives. I have no partisan-political feeling in the matter. My concern is with the economic and social aspects of the question. An ordered economy not only reduces the supply of material things and fails to stop exploitation of the weak by the strong, but robs the people of initiative and freedom, and thwarts co-operation, the economic remedy the people have in

their own hands with which to help themselves.

In the agricultural field, the program of an ordered economy is to control production to fit a calculated demand. Because of drouths, the cribs and bins on the farms of the country are empty. At this time, therefore, Secretary of Agriculture Wallace and other advocates of a controlled agriculture are talking about filling the cribs and bins again. But with the present acute shortage overcome, their program contemplates rigid control. They propose to tell farmers when and what and how much they can produce.

This is not an exaggerated statement. A production-control program that would go so far as to assign allotments to farmers and impose heavy taxes for producing beyond the quotas assigned was recently presented to a congressional committee by H. R. Tolley, AAA administrator in the Department of Agriculture. This is reminiscent of the potato-control scheme under the old AAA. The secretary of agriculture was to decide how many bushels of potatoes would be needed in any given year. This quantity was then to be apportioned to the different states, and within the states to individual growers. A heavy tax was to be imposed on the marketing of any potatoes in excess of quotas or grown without an allotment.

In such a program of production control, there are two chances to go wrong—on demand and on supply. How can anyone tell in advance how many potatoes, or how much of any crop, will be needed? That depends upon the production of other crops that can be used as substitutes. And how can the supply be controlled by controlling acreages? In any given season, the weather is the greatest factor in determining total yield. Thus on our normal acreage of corn in Nebraska we have harvested all the way from 20,000,000 bushels to 230,000,000 bushels.

On the industrial side, the Guffey coal bill recently re-enacted by Congress exemplifies an ordered economy. The purpose of this measure is to restrict and apportion the output of coal by mine operators. To raise coal prices is the plain intent. It is argued that the operators can then pay higher wages to the miners. This argument can be based only on a belief in the beneficence of monopoly—which is an utter fallacy. This measure may give coal operators more profits, but that does not mean that they will voluntarily pay higher wages. Wages do not depend upon what employers are able to pay, but upon what they are obliged to pay.

But here we have two programs—one agricultural and one industrial—both to control and reduce production in order to raise prices. An all-around application of ordered economy to reduce output could have no other result than all-around scarcity. How can we all have more—which is the basis of material prosperity—by all producing less? Trying to attain all-around

prosperity by all-around scarcity is an economic absurdity.

What their money income and wages will buy constitutes the real income of farmers and the real wages of workingmen. What will farmers profit by having the prices of their products boosted by controlled production if prices of everything they buy are boosted in proportion? And what will it profit workingmen to receive higher wages if their cost of living goes up in proportion? Only in actual goods can the real income of farmers and the real wages of workingmen be measured.

An ordered economy does not touch the economic trouble that besets us. That trouble consists of a comparatively few people getting more than their share of the national income, leaving the mass of the people short of buying power to take the products of farms and factories. In spite of two drouths and four years of depression, there were 33 persons in the United States in 1934, the latest year for which the figures are available, who reported incomes to the Bureau of Internal Revenue of 1 million dollars or over, and one of these incomes was over 5 million dollars.

Going back to 1929, there were 513 persons who reported incomes of a million dollars or over, and the average income of the whole 513 for that year was over 2 million dollars. In that year, according to the Brookings Institution, 1% of the people garnered 23% of the national income, and 36,000 families at the top of the economic scale had as much income as 11,500,000 families at the foot of the economic scale.

Now, the people who received these enormous incomes could not possibly use them for food and clothing. No family can consume a million dollars' worth of necessities, or even of luxuries, in a year. But these enormous incomes were derived at the expense of millions of people who could have used their share for food and clothing and other necessities. Because the buying power of these people was left short, because they could not take their share of the products of farms and factories, we had so-called surpluses.

But we have not at any time had real overproduction. The Brookings Institution finds that in 1929, when we were surfeited with goods according to the overproduction theory, there would not have been goods enough to go around if all the people in the United States had been living in what the Department of Agriculture defines as a "minimum of comfort." Secretary of Agriculture Wallace himself said a little more than a year ago that if all the people in this country were fully employed so that they could consume normal quantities of food, the consumption of farm products would be increased all the way from 20% to 40%. And that is more than the reductions in production

proposed under the old AAA. Not overproduction, but underconsumption, is the trouble.

Material well-being in this country calls for greatly increased production. We are really short of goods. If present production were divided equally, we would all be comparatively poor together. Why do we not have the material abundance of which our great resources, equipment, and man power are capable? It is because the people do not have the buying power to call forth full production. And they do not have the buying power because a comparatively few people are reaping so much more than their share of the national income.

The program of an ordered economy does not in any way lessen this disparity of income that is the cause of our economic trouble. There is nothing in the agricultural program to reduce the "takings" of handlers and processors of farm products. There is nothing in the industrial program, as exemplified by the Guffey coal bill, to reduce the profits of the industrialists. In fact, such measures as the Guffey coal bill create monopoly, and make disparity of income worse.

Not only does an ordered economy create scarcity and leave disparity of income undisturbed, but it leads almost certainly to terrific mistakes in calculations—as we have seen in Russia—so that disastrous shortages result in some lines. No person or group of persons is wise enough to control even one industry nationally, to say nothing of having all industries controlled from Washington. As Henry George once wrote, the industry of a nation can no more be controlled successfully from the capital than a person could control every beat of his heart.

But, worst of all, an ordered economy stifles initiative. It takes the heart out of people. It destroys freedom. The people become mere pawns in the hands of dictators. We see these results of an ordered economy wherever it is applied—whether under Communism, as in Russia, or under Fascism, as in Italy and Germany.

Not only does an ordered economy hold no cure for exploitation, but it robs the people of the only remedy they have in their own hands—voluntary co-operation. Rigid control of production and supplies leads inevitably to the licensing of processors, manufacturers, and distributors. Licensing and control mean quotas and allotments. And that stops co-operation in its tracks. For example, the co-operatives in England are packing about 8.75% of the bacon output of the country. Under the ordered economy of the marketing-control scheme for bacon, that will be their fixed percentage as long as the scheme is in effect.

Instead of creating more monopoly and destroying freedom, as an ordered economy does, the government should abolish all the privileges

—such as tariff duties, patent monopoly, and land monopoly—that bolster monopoly. That would be the greatest blow to injustice that could be dealt by governmental action. And abolishing privileges in this way, instead of blocking co-operation as an ordered economy does, would make the path of co-operation smoother.

We must jealously guard against closing the road to co-operation, because it is the one remedy the people have in their own hands, and because it is the one means to attain economic justice that preserves economic freedom and human freedom.

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The Meaning of Democracy

It may safely be assumed that the governments of the United States and of Great Britain are democratic. Objections to this assumption are raised only by a few leftist writers who seem unaware of the opinion of such Communist leaders as Stalin and Dimitroff, that the most urgent task of the present is "the preservation of the remnants of bourgeois democracy" in these very countries. On the other hand, leaders of all political complexions have asserted outright or indirectly that their régimes are likewise democratic. Mussolini has occasionally contended that his régime is an "authoritarian democracy"; Spanish Socialist Premier Caballero claims to be the champion of democracy in his country; Franco says he is not opposed to democracy; the Soviet authorities have declared the new constitution of the USSR to be the most democratic political instrument in the world.

Obviously these leaders cannot all be right; hence the necessity to analyze the meaning of the term. In clarifying the concept of democracy, however, a philosophical approach is required. The issue, it seems, is obscured by a Platonic idealism which has even affected some well known Catholic writers. According to Plato, our concepts, before becoming a reality on this earth, lead a life of their own in the realm of ideas. Ultimately they descend to the earth and govern it. For practical purposes this means that in the field of political science our political institutions are characterized by an "idea." Belief in the "idea" gives to the institutions life; not only does it call them into being but becomes their vital principle. As long as the belief is strong, the institution flourishes; when it is destroyed, the institution perishes. In the case of democracy some writers hold that this "idea" is a belief in liberty in general; others hold it to be the assumption that free discussion is the means of discovering truth, hence freedom of speech and freedom of the press comprise the essence of democracy;

still others contend that belief in human equality constitutes the "idea" of democracy. In fine, a struggle for democracy is a struggle for the underlying "idea", and conversely democracy can be destroyed by destroying its "idea." Charles Murras, the famed "Master" of the "Action Francaise", is a representative of this school of thought. Tending to extremes, he holds that democracy is simply the product of the 18th Century liberal philosophers, and that their political thought derives from Rousseau's *Contrat Social*. Murras holds that democracy can be abolished by refuting the errors contained in this treatise.

This is the task he proposes to solve, flattering himself that once his (Murras') writings have been widely disseminated and sufficiently appreciated, democracy will have received its death blow. Aristotelian and Thomistic writers should not be deluded by such reasoning. Scholasticism holds that universal concepts are not *ante res*, as Plato assumed, but are *in rebus*. Thus if we would understand reality we must study it as it is presented to us by experience. Naturally we must have certain tentative assumptions to guide observation of the facts, but these assumptions possess only preliminary importance. If they do not fit the facts we must abandon them and replace them with assumptions that do. According to this methodology, we assume that universal concepts are to be found within the facts, but find them there only provided the material on which our conclusions are based is comprehensive enough. We must consider apart the minor variations invariably revealed by the facts, and grant to the main parts of the concept their rightful predominance. A concept derived in this manner is quite different from a Platonic idea, which veers away from reality.

These remarks, though incomplete, are of more than theoretical importance, a fact apparent from a comparison of Aristotle's *Politics* with the writings of such modern opponents of democracy as Carl Schmitt in Germany, Othmar Spann in Vienna, or Charles Maurras in France. Aristotle presents an abundance of material—practically all the material available at the time. In analyzing this material he perceives clearly what is essential and what is not. The writers mentioned above merely speculate; only on rare occasions do they deal with such vulgar materials as facts. They spin a purely idealistic conception of democracy and then proceed to destroy the flimsy web with the sharp thrusts of their wit and learning. Obviously this is not what common sense requires. But the practical consequences are important. First, the belief in Liberalism is nowadays rightly shaken, and democracy, if bound up with it, must share its fate. Second, Catholics who remain democrats become suspect as to their orthodoxy, since it is obvious that Catholic

principles can not be reconciled with some tenets of metaphysical Liberalism.

From a realistic viewpoint, however, we can disprove the validity of the latter conclusion prior to the discussion of the definition of democracy. As a subsequent article will demonstrate, democratic forms of government are a reality in primitive society, in the Greek cities, in peasant communities, and, to a limited extent, in the communes of the Middle Ages. It follows then that Rousseau and his disciples cannot have created institutions which preceded them by many centuries. This confutes the contention that there is an essential connection between democracy and the philosophy of modern Liberalism.

An attempt to define democracy must contrast it with other forms of political organization. Only within comparatively recent times has political sociology undertaken a satisfactory classification of the forms of government. Gaetano Mosca, the aged Professor of Public Law in the University of Rome, paved the way for this task in his book, *Sulla teorica dei governi e sul governo parlamentare*, (Rome, 1884). Robert Michels, the German-Italian scholar, published *Zur Sociologie des Parteiwesens in der Modernen Demokratie* (München, 1916), and Vilfredo Pareto in his *Traité de sociologie générale* (Lausanne, 1917-19), developed the theory of the "circulation of the élites," which, incidentally, leans more on Mosca than Pareto was later willing to admit. Until Mosca, Aristotle's classification of governments into Monarchies, Aristocracies, and Democracies was generally accepted. Mosca discovered what Michels later called "the iron law of oligarchy." This was the discovery that under any form of government a small group of people—rather than a single individual or the whole people—actually rule. Mosca called this group "the political class." In a Monarchy the Monarch is simply the head of the political class, since this form of government presupposes a nobility. It is the nobility, of which the King is merely the outstanding member, that really governs. This nobility is allied with the bureaucracy and the army. Members of these adjuncts to the nobility—of low origin—are frequently raised to the rank of nobles, thus introducing new blood and providing a "circulation of the élites." Therefore it is only in an Aristocracy the facts are in harmony with constitutional theory; there alone is the country legally as well as actually governed by a privileged group. In practice, however, things are not different in a democracy. Even though not a few contend democracy to mean universal equality—or freedom from any government, or that it grants an equal share in government—the "iron law" holds true. In the process of the democratization of the old Monarchies the one change, so far as the political class was

concerned, was a change in personnel. Places vacated by the nobility were immediately filled; there was no vacuum. The democratic leaders became the new élite, and despite all criticism and attacks they still hold on. Notwithstanding this similarity of democracy with the other forms of government—and contrary to Mosca, Michels and Pareto—there is a real difference, which must be sought in the constitution and in the power of the political class. In a Monarchy or Aristocracy the political class does not derive its power from a previous consent of the people. The incumbents have secured their position either by inheritance or by force. In any event, such a political class has a monopoly of power and there is no legal way for those outside the group to acquire a share in the government; the only means which may be employed are extra-legal revolution. Under Monarchy or Aristocracy, therefore, the consent of the broad masses of society is present only implicitly. Human beings can and do use their reason. If they believe the political class to be governing poorly, they can resort to rebellion. This is the *ultima ratio*. It is always present in the minds of both the governors and the governed; members of the political class know that despite legal theory there are definite limits to their power. Accordingly, they court the consent of the governed. But the consent of the people is not a pre-condition of their power. Should their position be attacked, they defend it with forcible means, and since force and consent are accepted according to the meaning referred to, Monarchies and Aristocracies may be defined as "Rulerships."¹)

In the case of democracy consent precedes power. A democratic leader attains to a position in the State only after the people have elected him or after he has been appointed to office by another leader who has previously obtained consent to make such appointments. But there is still another feature of popular control lacking under a rulership: the democratic leader is elected to office for a limited period of time. He must present himself for re-election, and hence cannot disregard the wishes of the people, but must strive to keep his actions in harmony with the public will. This is no mean task, since public opinion is not always clear. Nevertheless, it is quite evident from their attempts to recognize the popular mind and to translate it into action, that democratic leaders are well aware of this responsibility. Whenever the will of the people is clear, it is obeyed.

The predominant characteristic of democracy is the lawfulness of opposition to those in power. Everyone in the State is free (within the limits drawn by the respect for law and order) to criticize the government. By arous-

ing public sympathy the opponent of the men in office may be elected to try his hand at governing. This competition among aspirants to leadership is the true guarantee of democracy; it serves the purpose of keeping the people informed on public affairs and thus enables the electorate to make an intelligent choice between political rivals. Moreover, the latter are obliged to outline their platform and program previous to an election. Consequently, measures as well as men are, to an extent at least, subject to the popular will.

Obviously this is not democracy in the old utopian and egalitarian sense of the word; it is government by the people in the full sense in which human nature will ever permit it to become a reality. But while it destroys old illusions, this concept of democracy may be employed against those who attempt to discredit democratic institutions which, they claim, presuppose a belief in human equality. A contention not warranted by the facts. Democratic equality has merely a negative meaning; no one is endowed with privileges. Anyone possessed of ability may demonstrate his talents to his fellow-citizens and should he succeed in doing so, he will rise above the average member of the community. Hence, it is only those who pretend to be more than they are, are excluded from an elevated position. Gladstone recognized this when he said: "I am a firm believer in the aristocratic principle, the rule of the best. I am an out and out inequalitarian . . . How are you to get the rule of the best? Freedom is the answer."¹)

The definition of democracy as government by leadership is a sociological definition, and as such suffers from the defect that actual facts never correspond exactly to the term. For practical purposes, however, the definition is sufficiently accurate. In the first place, we perceive dictatorships to be excluded from our concept of democracy. Dictatorships do not legalize opposition; people have no choice as among different parties. One party holds power and has a monopoly of power. This holds true of all modern dictatorships, and no comment is necessary in the case of Italy. However, the position of German National-Socialism needs some explanation, since the country is governed according to the so-called "leadership principle." But leadership is destroyed when it is developed into a principle. It cannot be more than a fact; there must be a man whose superiority is spontaneously acknowledged by his followers. In Germany functionaries of the State as well as of the party are appointed from above. Those over whom they are to rule have nothing to say in the matter. They cannot choose their governors or dismiss them from office. Hence the relationship between

¹) Note: For the details see F. A. Hermens, *Demokratie und Kapitalismus. Ein Versuch zur Soziologie der Staatsformen*, (Munich, 1931).

¹) Morley, "Life of Gladstone," vol. II, p. 582.

the governor and the governed is one of clear rulership.

In the USSR the same condition prevails. After the introduction of the new constitution Stalin made it plain that no opposition party would be tolerated. His argument was that party divisions correspond to social divisions in a class-State, and since the USSR is a classless society, there is no reason for the existence of a party other than the one in power. Were Stalin's explanation correct, there could be no divergence of opinion within the Soviet State; yet during the recent trials the Public Prosecutor won his case by demonstrating, at least to the satisfaction of the Court, that such division of opinion did exist. There is evidently a flaw in the Russian reasoning. The Bolshevik leaders who proclaimed the dictatorship of the proletariat were themselves not proletarians, but intellectuals. However, after men such as Trotsky, Zinowjev, Kameneff and others had once been proclaimed authentic proletarians, the Bolshevik ideology, no matter how much we may twist it, does not permit of classifying them otherwise. Hence, Bolsheviks cannot contend that their belonging to another social class had caused them to deviate from the "general rule." This applies to a greater degree even to those genuine workers who shared their fate, or will do so in the future. From the continued ruthless suppression of all those who do not adhere strictly to the views of the party we may conclude that a mono-party dictatorship is just as oppressive in a "classless State" as it is in any other country. Besides, it is a flagrant contradiction of the most essential requirements of democracy.

There remain those countries with a democratic constitution who may be said to endeavor sincerely to develop democracy, e. g., Spain, pre-Fascist Italy, Roumania, China, the central and southern American republics, etc. However, only some of the social conditions required of government by leadership obtain in those countries. A considerable part of the electorate is illiterate, which means those so handicapped are excluded from active and intelligent participation in politics. They are unable to select their leaders, or to keep the politicians under the control of public opinion. Hence, as has been demonstrated in Italy, there exists, with regard to the masses, political absenteeism. A small group of professional politicians obtain to power and frequently succeed in holding it by hook or crook. In pre-Fascist Italy, for example, the aid of the Mafia and Camorra was, in the southern parts of the country, of more avail than rational arguments. Governments so constituted are not only undemocratic but possess no real authority. In Spain, to mention another case in point, the leftist government was unable to prevent the violation of the law committed by its own followers. It

lacked, therefore, the very reason for its existence. Had these governments been based upon the consent of the people, as is the case in the United States and in England, public opinion would have forced them to maintain law and order and would have put into their hands the means necessary to achieve this end. Thus, whatever has happened or may happen in countries such as those referred to bears no relation to democracy, since the prerequisites of democracy are lacking. It will require generations to develop the conditions under which government by leadership is possible. Accordingly, the term democracy should apply only to the governments of countries such as the United States, Great Britain, France, Switzerland, Holland, the Scandinavian States, and the British Dominions, where government by leadership is a reality.

F. A. HERMENS, Ph.D.

Washington, D. C.

Warder's Review

The Hindmost in Society

In modern society there has developed a stratum, known as the underworld, the existence of which is due in large part to the ruthless policies of Liberalism and Capitalism. While the Devil was permitted to catch the hindmost, they gave no thought to what these hindmost might do to society once they had become numerous and attained to the status of a fixed group in society. Such as that referred to and domineered, in our country at least, to an extent by racketeers.

In recent years members of the proletariat as well as of the underworld have begun to write books on their experiences, the importance of which for our knowledge of those groups is hardly sufficiently realized as yet. Disraeli's opinion, that one-half of the world does not know how the other half lives, needs a correction made necessary by the existence of an underworld whose ethos is reflected in a volume such as Mark Benney's amazing life story "Low Company"¹), describing the evolution of a burglar from a boy born in the London slums and raised in what he calls "Proles Street." The author proves the line of demarcation between the proletariat and the underworld to be rather faint, unfortunately.²)

However, it is not only the recruits of the underworld are bred and reared in these environments, but also what the French call the *canaille* who are largely responsible for the com-

¹) Loc. cit., London, 1936.

²) Some notable books by proletarians are: Whittaker, J., "I, James Whittaker," London, 1934; Paton, John, "Proletarian Pilgrimage. An Autobiography," London, 1935.

mission of atrocities wherever the commune raises its head successfully. As in Paris in the spring of 1871 and in various parts of Spain during the past few years. But the society that has spawned the proletariat and the underworld should not wonder that the hindmost are proving as dangerous as the poor widow, who, as Thomas Carlyle pointed out to his contemporaries, was revenged on a callously indifferent society.

The victim of typhoid, to a degree the result of her destitution and the unsanitary condition of the Edinburg slum, she proved her sisterhood by infecting over fifty other people with the dread plague, men and women who had failed to recognize her kinship.

Ruthless Exploiters of Natural Wealth

It is a question, whether any other people known to history have exploited the soil, the timber and mineral resources nature had so lavishly endowed their country with quite as ruthlessly as we have. The crime committed by our people in the course of less than three centuries against nature and the natural wealth entrusted to them is not the least among the causes responsible for the social and economic problems we must now struggle with. Soil butchery, ruthless disregard of methods of forestry, long observed in other countries, and reckless exploitation of mineral deposits, have left their mark on not a few localities in our land. Cultivators of our rich heritage we certainly have not been.

Having reached Europe early in the war, Negley Farson found the English countryside free from those man-inflicted scars all too common in our country. It is in his recently published volume on "The Ways of a Transgressor" he remarks:

"My first delight with England, and it has never ceased, was how unspoiled the country was. It was my first sight of how the Old World had kept itself fresh and green, while we Americans have gone across our country like a plague of locusts. Even between Liverpool and Manchester, England was all and more than I had dared hope it would be."¹)

In addition we would quote certain observations recorded by Charles F. Lummis, the noted Americanist. While "Among the Old Bonanzas" of Mexico, he was impressed with the general appearance of Zacatecas—that yielded so much mineral wealth in former times—and the numerous cultural institutions he found to exist in that city. Lummis admits:

"Relatively dull as Zacatecas is, it is in striking contrast to an ex-bonanza in the U. S. . . . It (like its types in all Spanish America) was not merely a place for gutting the earth."

But the sequel to these statements is more remarkable than the opinion quoted:

1) Loc. cit., N. Y., 1936, p. 85.

"Even among miners was the home-idea as it never was with our Virginia Cities."¹)

Ideas and ideals, it would seem, have an influence on men and their actions. The Spanish Conquistadores are quite generally accused of lust for treasure; nobody, not they themselves even, considered this vice a virtue. It has been otherwise since the "philosophers" have declared it to be a "law of nature" that self-interest, exercised intelligently and purposefully, made for the welfare of all.

Not to be Deceived

The attitude of Communists towards any working class movement, prior to the consummation of the dictatorship of the Proletariat, is in every country one of benevolent solicitude for its welfare! This tendency a pamphlet on "Communism and the Co-ops" by William Gallacher, the only Communist in the British Parliament, reveals. But the *Co-operative Review* refuses to be taken in by his fine words. A discussion of the publication in the March issue of the co-operative journal declares "the moderate tone of the pamphlet is perhaps a little misguiding as to its revolutionary nature; therein lies the danger."²) The pamphlet is called even "a bid to establish the United Front," inasmuch as Mr. Gallacher considers the co-operative movement "a useful force to get into the army of the Fighters of the United Front."

His argument, that Communism favors co-operation, does not at all impress the writer in the *Co-operative Review*. Mr. Gallacher's statements are said "to overlook the serious facts of Russia, which have, as recently as February, 1937, caused the International Co-operative Alliance serious concern." The English Communist is reminded that urban societies in Russia having been placed under State control "do not enjoy the vestige of democratic principles" and that "the actual co-operative membership in Russia has thus been decreased by about half."

Mr. Gallacher's further statement that "the co-operative movement can never come into its own until the workers have achieved full political power," is called a sweeping statement "which many co-operators will find it hard to swallow." Because it seems entirely the converse of Marxism "which maintains that political power is dependent upon economic power." The Co-operator contends, on the other hand: "The co-operative movement has grown and extended as an economic organization. Its political aim is first and foremost to protect that economic power."

1) The Awakening of a Nation of To-day, N. Y., 1899, p. 27-28.

2) Loc. cit., Manchester, March, 1937, p. 92.

A False Premise

Spokesmen and spokeswomen for the National Child Labor Committee are bent on confusing the issue to which the Child Labor Amendment has given rise. The May issue of *The American Child*, the official publication of the Committee, expresses the belief:

"Great Britain, apparently, has no fears of 'Youth Control!' A United Press dispatch from London states: 'Boys under eighteen employed as messengers, helpers, pages, and ushers should have their hours of work regulated by statute. This is the recommendation of a Home Office department committee, which was set up to report on the working hours of young persons in unregulated occupations.'"¹⁾

Here is a definite proposition intended to do away with long hours of employment existing in certain blind-alley occupations. It would be difficult for the National Child Labor Committee to discover among the opponents of ratification of the Child Labor Amendment anyone opposed to legislation of this nature. Certainly, it is not necessary to grant Congress for all times blank powers, such as those the Amendment would confer on the national legislature, to obtain the results the British Home Office department committee have in mind. In fact, the hours of juveniles under eighteen years, employed as messengers, helpers, etc., have long ago been regulated in most states of our country. English labor legislation is, in this regard, backward.

Contemporary Opinion

The events of recent years have made dramatically vivid the enormous social losses involved in the fluctuations of modern business enterprise. Here are the underlying forces in which much of our physical suffering, illness, mental disorder, family disintegration, crime, political upheaval, and social instability have their origin

In these recurrent periods of general depression lie many of the most pressing problems of the present social order. Insofar as some of the distressing phenomena—for example, unemployment—tend to become chronic in character the need of constructive work becomes even more evident. The entire situation is so unmistakably one of maladjustment that the possibilities of ultimate remedy, or at least of some substantial degree of amelioration, seem promising. Certainly, the opportunities for scientific attack on the problem are clear.

RAYMOND B. FOSDICK
President, Rockefeller Foundation²⁾

A changing and changed attitude of mind towards lawbreakers is everywhere apparent,

a fact due chiefly, it would seem, to the growth and influence of psychological research and the feeling to which it has slowly given rise, that human nature is both composite and inter-related throughout, and that it is impossible any longer to pull the mote out of a brother's eye without perceiving the beam in one's own. The comforting notion that the man in the dock is solely to blame for his actions has fled, leaving in its place the uneasy consciousness that heaps of people not in the dock have had a hand in the production of the behavior in question and that, therefore, when it comes to punishing the prisoner, no one feels in a very revengeful mood, for there are seen to be so many moral accessories before the fact.

It would be altogether wrong to attribute this uneasiness of mind to weakness; rather should it be attributed to an honest desire to do the right thing on the part of an age that has not yet quite made up its mind what is the right thing to do. Thus the old methods of dealing with the law-breaker continue, but in a half-hearted way. The thought that so-and-so thoroughly deserved the sentence of penal servitude he received is tempered by the hope that he will be fairly comfortable inside the walls

Yet in spite of all the solicitude for the welfare of the man in prison the fact remains that when he has paid his fixed penalty and comes forth an officially forgiven citizen, it is only, alas, to discover that a fresh terrible punishment may confront him. One says advisedly may, because if he be possessed of private means or friends willing to afford him hospitality for an indefinite period, then he may take courage and feel that the worst is over. But, if he lack these amenities, what is he to do? Or to put it in other words, what is practical Christianity prepared to do for him?

ARTHUR R. L. GARDNER
Practical Christianity
and the Law Breaker¹⁾

The case against wholesale industrialization may be expressed in some such terms as these: At present machinery competes against man and crushes him. Under proper conditions it will be his servant and do all necessary, unpleasant, tedious work and leave him an abundance of leisure in which he may recreate, cultivate fine arts, create and admire beauty and meditate on the fine essences of life. This ideal thrills us and strikes a responsive chord in our souls. But when we touch earth and contemplate the world around us we feel that this is a much too rosy view of man in his present stage. What will happen a thousand years hence, I do not know. I know this that a wholesale and intensive industrialization now and

¹⁾ In *The Howard Journal*, Vol. IV., No. 3, 1936, p. 300-301.

¹⁾ Loc. cit., p. 2.
²⁾ "Arrows of Outrageous Fortune" in the *Foundation Review* for 1936. N. Y., 1937, p. 32-33.

here will, while solving the problem of unemployment at one end will aggravate it at the other. In the matter of food and cloth, at least, the two most vital urgencies of life, let science assist man but not virtually supplant him. Let machinery work for us in mines, in the sphere of transport and communication. Let machinery produce the printed word and make it available to every man and woman. Let machinery do our sanitary services, and do all dangerous, horrible, dull, tedious work. Let it even illumine all our villages with electric lights. There will be free and continuous interchange of cultural, intellectual and moral goods and even physical goods within limits facilitated beyond measure by the inventive genius of science. We labor under the extraordinary fallacy that a villager can retain his contact with the outside world only when he imports an abundance of cheap manufactures. This contact has fatally wounded the village economy and left the world an inextricable chaos.

SADIQ ALI
in *The Social Order*¹⁾

The general feeling among many responsible business analysts is that the present recovery cycle will end sometime between 1940 and 1942. Official Washington fears the earlier date, for obvious reasons. If the next depression is delayed beyond 1940, the Democratic party may expect to stay in power, possibly under the leadership of Franklin D. Roosevelt, who will be "drafted" to become the first three-term President.

However, if the reaction to the price-boom, now in the making, sets in prior to 1940 the political tide will run the other way. Either the moribund Republican party or a new national party organized under the aegis of labor and farmer groups will benefit from the then existing social discontent.

It is not expected that the next depression will come as a result of a sudden, violent crash similar to the one of 1929. Rather it will be one of gradual recession, due to a steady fall of prices.

*Dynamic America*²⁾

The Administrator of old age assistance in a certain state recently informed us that in the course of a year he had taken title to or secured liens on almost three million dollars worth of property. He predicted that in five years his bureau would have an equity in six to eight million dollars worth of property. The situation can be duplicated in other states. What does it mean? Is the Government entering the business

of managing small estates on a massive scale? If the present method of dealing with the property of aged persons continues, Government will control a very large part of the real estate brokerage business. And it is not merely a question of real estate. The state administrator with whom we discussed the problem had also taken over a large number of stocks and bonds. He boasted of the number of bankrupt estates he had rehabilitated. Would it not be more desirable to have the property of the aged remain intact until after their death? It should be easy for Government to protect itself against alienation of property or the bequeathing of it to relatives before recovering the funds it has expended.

*The Catholic Charities Review*¹⁾

Catholicism has parted from capitalism. I think the importance of this cannot be over-rated. I am well aware that it was only in a certain sense they were ever linked. Contributing to the special number of *Esprit* which has been devoted to the question, M. Jacques Maritain says very directly: "Capitalism and Christianity were never associated." He is right philosophically, but historically, politically speaking, I must contradict him. In particular, from the moment when the Bourbons came back, in 1815, until quite lately, French Catholicism was incessantly identified with the policy of maintaining the existing social order. Now, today, there is no limit to the number of statements whereby French Catholics disavow "the primacy of economics and of the whole system upon which present-day capitalism is built up." On this point, indeed, agreement is far more general than on the purely political points.

DANIEL-ROPS

M. Gide [well-known French author, writing on Soviet Russia, visited by him] notes the re-appearance of social strata, a sort of aristocracy, and is shocked by the contempt, or at least the indifference, of those in power toward domestics and the workers. Those who advocate so strongly the sharing of the common life and the need of comradeship are the first sinners, the worst hypocrites! And yet what they wish and exact is an approval of everything that is done in Russia; what they seek to obtain is that this approbation be not resigned, but sincere. The least protestation, the least criticism, is subject to severe punishment and immediately hushed up. "And I doubt whether in any country in the world today, even Hitler's Germany, thought be less free, more . . . terrorized."

JAMES A. CORBETT
in *The Commonweal*

¹⁾ Rural Self-Sufficiency. Loc. cit., Allahabad, U. P., India, No. 55, p. 15 (*Social Order* is a Catholic fortnightly).

²⁾ Editorial. May, p. 3.

¹⁾ Loc. cit., April, p. 98.

CATHOLIC ACTION

A well attended meeting held in Waterford (Ireland) Town Hall in April decided to organize the Catholic Union, which, it is hoped, will spread all over Ireland and whose main purpose is the betterment and amelioration of social conditions in accordance with Catholic teaching.

Archdeacon Kelleher, S.T.L., P.P., who was the principal speaker, reminded Irish people that they must not persuade themselves that, when the revolutionary atheists had captured America and the Continent, the same thing would not happen in Catholic Ireland. He believed the revolutionary movement was a real danger to Ireland, because it had already got a footing there. Hence the urgent necessity for an organization such as the Catholic Union to co-ordinate their forces in the face of vital dangers.

The Chicago group of Catholic Workers, now a year old, during the first months of their existence assembled in the basement of old St. Patrick's Church. In October of last year a store was rented on W. Taylor St., for the use of which the Workers paid ten dollars per month. Circumstances have not as yet been sufficiently propitious to permit the Workers to open a House of Hospitality, as is their desire. On May 11th the Chicago Catholic Workers published a programmatic pronouncement, both a declaration of principles, methods, and objectives. It contains the following statement:

"We have met with some success. Many thousand copies of the *Catholic Worker* have passed through our hands, and we have brought it to the attention of a number of Chicago groups. We have discussed its program, together with an abundance of other things, for so many hours that certainly our ideas have been developed, enlarged, and balanced. We have formed several study groups and a credit union. We have sung compline together each Sunday regularly, and have pledged ourselves to frequent private prayer. We have clothed and fed a very few—but this part of our activity is growing."

An Industrial School for young Natives, conducted at the Moravian mission at Basaya, near Umtata, was recently transferred to the Catholic Mission Lands End, also near Umtata, by the Government of the Union of So. Africa. It rarely occurs that an institution of this nature is taken out of the hands of a Protestant mission and transferred to a young Catholic mission. The courses at the Industrial School comprise wicker, palm and grass work, in addition to caning of chairs, etc.

The Mariannahill missionaries, to whom this school has now been entrusted, have achieved remarkable results in another field of educational endeavor. According to the *Territorial News*, published at Umtata, the examination for Native teachers, conducted last December, produced excellent results in the case of the graduates of St. John's College (Anglican), and phenomenal results in the case of the Mariazell School. According to official information this School now holds first rank among the thirteen Native Teachers Training Schools in the Cape Province.

The report of the Catholic Rural Life Conference of the St. Louis Archdiocese for last year, issued recently, calls attention to the work of the Employment Bureau, conducted under the direction of the Queen's Daughters to supply employment in the city to girls from the country.

Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, who wrote the report, requested the extension of the service. He stated that this can be done, "as soon as the country priests cooperate more generously with us for the spiritual welfare of the country girl seeking employment in our large metropolitan area."

There are at present in France 1,100 active branches of the *Jeunesse Agricole Chrétienne* (Young Catholic Agricultural Workers). The demand for a higher level of subsistence is growing in the movement, and many members are agitating strongly for family wage allowances.

The case of a farm laborer with six young children was quoted by a member of the J. A. C. in a local newspaper, in La Manche department. This laborer earns 8 fr. 50c. per day (just over 50 cents). When he has paid his keep, he has 5 francs a day for his family, to feed, maintain and lodge them.

The Catholic Truth Society, of England, has authorized the National Institute for the Blind to prepare a Braille edition of a number of pamphlets by the Rev. C. C. Martindale, S.J., and other writers.

The society has also made a grant towards the production in Braille of the Douay version of the Gospel of St. John.

CO-OPERATION

An example of steady co-operative progress is shown by the Canadian Co-operative Wool Growers. Since its organization in January, 1918, the Canadian Co-operative Wool Growers Limited has marketed approximately 75,000,-000 pounds of wool for Canadian Producers.

Over a period of years members of this co-operative in Manitoba and Saskatchewan have netted an annual average of at least 2 to 3 cents per pound higher than returns received by their neighbors, who sold locally. Three collecting warehouses will again be operated from June 1st to the end of August. They are located at Regina, Saskatoon and Winnipeg. As an added service this season, a Preshearing Advance of an amount up to 50 cents per fleece is immediately available, without interest at that.

Representatives of five midwest co-operative wholesales, including the Ohio Farm Bureau Co-operative Association, recently completed the organization and incorporation of the Co-operative Machinery Company for the "development, manufacture, distribution and sale of farm tractors, farm machinery, other farm equipment and general farm supplies" as the stated purpose of the new co-op.

Represented at the organization meeting were the Consumers Co-operative Association, North Kansas City, Missouri; the Farmers' Union Central Exchange, St. Paul, Minnesota; the Farm Bureau Co-operative Association, Columbus, Ohio; the Indiana Farm Bureau Cooperative Association, Indianapolis; and Farm Bureau Services, Lansing, Michigan. The last three organizations are members of United Co-operatives, Inc., which is the incorporator of the machinery co-op, and which also includes a number of other co-operatives, such as the Southern States Co-operatives, Richmond, Va.

INSTALMENT CREDIT

Accurate statistics on the total volume of outstanding instalment credit in the U. S. are not available and only approximate estimates can be made based upon the computed volume of instalment sales. The latter was estimated at \$6,000,000,000 to \$7,000,000,000 in 1929, representing an increase of approximately 500 to 600 percent since 1910, when sales were estimated at about \$1,000,000,000, and of approximately 20 to 40 percent since 1925, when the total was placed about \$5,000,000,000. While the majority of instalment sales contracts at that time were usually to be paid up in about a year, they ranged anywhere from one day up to twelve months or more before final payment dates. On the basis of \$6,000,000,000 annual volume, the average outstanding instalment credit at any one time is estimated for 1929 at \$2,000,000,000.

Judging from the annual reports of the leading finance companies, instalment sales in 1932 fell to a low of less than half the 1929 figure, or about \$2,500,000,000, but had recovered by the end of 1936 to approximately half again the volume of 1929, or possibly \$9,000,000,000. Applying the 1929 ratios, the average outstanding volume of instalment debt, in 1936, would have been about \$3,000,000,000, although lengthening terms have probably tended to make the actual figure larger.

SOCIAL SECURITY ACT

The summary issued by the Social Security Board on May 1, relating to the administration of the Federal old-age benefits, unemployment compensation, and public assistance provisions of the Social Security Act, shows that 27,051,976 social security account numbers have been assigned to applicants for participation under the Federal old-age benefits program. Forty-five States, and the District of Columbia, and Alaska, now have enacted unemployment compensation laws. The latest available estimates indicate that 18,520,000 workers are employed in jobs covered by 44 of the laws which have been approved by the Board. Since May 1 the Alaska legislation has also been approved by the Board.

On the basis of reports received, the Board estimates that 1,716,900 needy persons in 43 States will receive Federal, State, and local aid under approved public-assistance plans during May. Of this total, 1,323,000 are needy aged, 34,000 needy blind, and 359,900 dependent children.

THE FAMILY IN THE MODERN WORLD

The book, published with above title by Professor Arthur E. Holt, of Chicago, establishes three main types of persisting family patterns; Oriental marriage, which has chief regard for the totalitarian race; conventional European marriage with its emphasis on class loyalties; and the romantic marriage of democratic countries with its emphasis on the emotional satisfactions of the individuals. The author finds that there is a menace of individualism. The ideal of romantic adventure, taken by itself, is not an adequate basis. While the emotional experience of the individual in marriage is important, it needs a setting in the larger total experience of a family life. The family has been betrayed further by an economic individualism which fails to see that the true goal of production and distribution is the provision of an adequate basis of family welfare for all families.

The Church (meaning the Christian Church in its totality) has an important function in the strengthening of family life in that it provides for the family a goal larger than the experience of any individual family and gives its members, for the crises of their lives, a moral strength to endure and to persist toward a higher goal. The fact also that the Church provides around the little family a larger group of people of good will is a social asset for family betterment which has not been fully appreciated. The author believes that the family is a natural group for worship and for the cultivation of the idealistic side of life. The Church, in promoting family life, is performing a part of its normal function.

INEFFICIENT TUTELAGE

A concomitant of a civilization intended largely to promote the purposes of capital, juvenile delinquency is no longer restricted to Europe and America. According to reports from South Africa, the appalling increase of juvenile delinquency among Natives, especially among those in cities and larger communities, is causing considerable alarm. Nevertheless, the Government neglects to grant sufficient funds for Native education — notoriously starved for years—although the Minister of Finance recently reported a surplus in the treasury of 25 million dollars. There are in the Johannesburg district this year 4,000 fewer Native children in school than there were last year. There are, in fact, close onto 70,000 children of school-age in the surrounding territory not in school. Out of control, they develop into an ideal material for Communists to work on ultimately.

While these statements emanated from a Catholic source, Rev. J. L. Dube, founder of Ohlange Institute near Durban and most prominent leader of Natal Natives, recently reported to the Christian Council of So. Africa, composed of delegates from all Protestant Churches, on the control exercised by the Government Native Schools over the pupils. He found control over the children lacking and that no religious instruction was given. Hence the following observations:

What will the future of the people be if these children are permitted to grow up without Christian training? What can the Christian Council do to influence the Education Department to try to exercise certain control? The many Protestant Churches in towns exercise very little control. Boys of six years can be found as drunk as their parents. Something drastic must be done by the Christian Council of South Africa.

JIM CROW

Recently Mrs. Franklin D. Roosevelt was scheduled to speak in the Auditorium at the University of Tennessee. When it was discovered that no provision for the admission of Negroes had been made, a number of white women intervened and secured a section of the Auditorium for the use on this occasion of colored people. These were not slow to avail themselves of the opportunity by purchasing tickets, a hundred or more.

According to the Negro press, "the trouble began when they presented themselves at the front door of the auditorium, for admission. It was then that they were told that they could enter only by the back door, via a dark alley. To this, the Negroes demurred, and said they would report the incident to Mrs. Roosevelt if they were refused front door admittance. The attendants, not knowing what attitude the President's wife would take in the matter, admitted the Negroes by the front door and 'forgot it.'"

THE STATE AND MARRIAGE

The German Totalitarian State is undoubtedly adopting methods intended to secure a higher moral standard of conduct on the part of the people. Thus the new German Criminal Code will provide drastic punishment for adultery. While under the existing code this transgression of the moral law was punished only on petition of the injured partner, henceforth adultery will be considered an infringement committed against a public institution and, therefore, a case for official action.

Under the existing law the guilty party could be fined and punished with imprisonment up to six months. The criminal code now in preparation excludes money fines entirely, while it provides prison sentences up to ten years. However, punishment in each case is left to the discretion of the judge who may, for instance, dispense with punishment in cases holding out the promise of rehabilitation of a marriage.

ANTI-GOD AND CHURCH CAMPAIGN

To counteract the good effect produced in the Far East by the Manila International Eucharistic Congress, the General Atheist Council of Soviet Russia is to produce a film entitled *Foreign Missionaries, Enemies of Natives*. It will be a silent film so that it can be shown in all districts; cost of production, 40,000 rubles.

The "star," an actor called Mitschurin, will play a mission priest armed to the teeth. Negroes will act the part of natives, and the production will be directed by Wilms Smuts. Smuts himself will be the modest hero who eventually exposes the missionary's criminal activities.

MECHANIZATION OF THE FARM

Implements and machinery play an important part in the development of Canada's great agricultural resources. During the past seventeen years Canadian farmers have spent an average of 52 million dollars a year on equipment. In seasons of good crops and satisfactory prices this average has been considerably exceeded, while in difficult years annual purchases of machinery have fallen as low as eight million dollars.

According to the census of 1931 the value of implements and machinery on Canadian farms was 651 million dollars, of which 55 percent was located on farms in the Prairie Provinces, where an extensive system of agriculture is practiced. The tractor is increasingly important as a source of farm power; in 1931 there were 106,000 tractors on farms in Canada.

PROMOTION OF AGRICULTURE

The International Congress of Agriculture will meet this year at The Hague from June 16th to 23rd; the meeting of the International Commission of Agricultural Co-operation will take place at the same time. It is this body which supplies the agricultural representative for the International Committee on Inter-Co-operative Relations, on which the International Co-operative Alliance is also represented, and which provides one of the most valuable links between co-operative producers and consumers.

The International Commission at The Hague will discuss the position of agricultural co-operation in systems of state planning, international collaboration in matters of co-operative propaganda and education, and the provision of credit to agriculturists and agricultural co-operative societies. Among social subjects to be discussed are broadcasting in the service of agriculture and the health and hygiene of the rural home, which will be brought forward by the women's section.

GRADING OF FARM PRODUCTS

Rail, or carcass grading of hogs, which is purely voluntary on the part of producers, is rapidly gaining in popularity in Canada. Rail grading has been in operation in Ontario, Quebec, and the Maritime Provinces since 1935, and was introduced in the Prairie Provinces during the present year. During the first forty weeks of 1935 approximately 71,000 hogs were rail graded and during the corresponding period of 1936 over 240,000 hogs were consigned for sale under this method by farmers in the Prairie Provinces, Ontario, Quebec and the Maritimes.

The marketing of hogs on a dressed-weight rail-graded basis, commonly called rail or carcass grading, is exactly what the words imply. When the farmer delivers his hogs, they are tattooed with a number for identification after they are killed. The live hogs are first weighed so that a part down payment may be made, which usually runs about 75 percent of the butcher price. The hogs are then slaughtered and weighed individually to the exact pound. An inspector of the Live Stock Branch of the Dominion Department of Agriculture then grades the hogs on the killing floor, and the final payment is made on the basis of that grade.

HISTORICAL STUDIES AND NOTES

Father Jessing (1836-1899)

III.

The Founder and Editor of the "Ohio Waisenfreund"—A Man of Stature in the History of German-American Catholicism

In March, 1873, less than a fortnight after Father Jessing had pasquinated the anti-Catholic *Volksfreund* out of Pomeroy, he broadcast a program for a weekly of his own to appear in May.¹⁾ It was to be known as the *Ohio* and to serve the Germans, Catholics and non-Catholics alike, of southern Ohio. Its local character notwithstanding, it was—in the words of Father Jessing—to show itself fully conscious of and to exercise the power which the press of that day represented—for the social, civic, and religious good of its readers. The editor chose as his motto "Truth in all things and justice to all men" (Wahrheit in Allem und Recht für Alle); and he promised to show himself a fearless protagonist of all things the motto implied. The policies of the *Ohio* were to be "based on positive Christianity, as dictated by the principles of the Catholic Church." At some length he endeavored to reassure non-Catholics who must have shied at this latter statement. The *Ohio* was not intended as another so-called church paper, nor was it to champion the interests of any one political party. Besides the promotion and defense of truth and justice, the program promised that the weekly would prove eminently worth-while from its purpose to instruct and entertain. He stated in conclusion: "We therefore recommend our paper to all Germans, regardless of party or religion. By the norms of truth and justice we want to do justice to all of them."

The first issue of the *Ohio* appeared on the feast of Saint Athanasius, the great Father of Orthodoxy, May 2, 1873. It was a neat little publication of eight pages—four columns to the page. In it the pastor-editor carried out all the promises given in the program. It was a local paper, concerning itself in large measure with the affairs of Pomeroy and vicinity, and presently (in its fourth issue) engaged in its first skirmish for truth and justice—with the town's English weekly, the *Meigs County Telegraph*. At the same time a good news-service brought the world near to this hilly, railroadless territory. In line with his purpose to inform and instruct his readers the very first number brought the beginning of a popular encyclopedia—alphabetically arranged—written by the editor himself and running through 470 numbers of the *Weisenfreund* and completed in the issue of April 26, 1882.²⁾

However, before very long Father Jessing's hopes and eloquent pleas for support by the non-Catholic element among the Germans of southern Ohio had undergone complete disillusionment, and in the final issue of October,

1873, he announced a change in the *Ohio's* character: It was henceforth to be a general family paper. He now looked far beyond Pomeroy, and before six weeks had passed, *Ohio* agencies had been established in Chicago, St. Louis, Pittsburgh, Wisconsin, and Nebraska. At this time he also stated definitely that the "good purpose" for which he toiled night and day over the publication of his weekly was the founding of an orphans' home; and he appositely renamed the paper *Ohio Waisenfreund* (Ohio Orphans' Friend).³⁾

A year later he reported having 3000 subscribers. The number steadily mounted until it had reached 7500 in 1877, during which year he removed to Columbus. In 1880 there were 22,000 subscriptions, and the last available figures—36,000 for the year 1886—must have been considerably exceeded in the Nineties. In his program of 1873 he had stated: "In our day the press has become a power." When in 1881 he had, as he claimed, achieved the greatest circulation of "all Catholic papers in America,"⁴⁾ this power had become his; and the good it worked for the Catholic Church in America has achieved the permanency he ever confidently hoped for.

Withal the *Waisenfreund*, its success and its influence over decades, represented the God-blessed hard work of one man, a man preoccupied every day by a number of other major activities.⁵⁾ Studying volumes I-XXVII of his weekly and endeavoring to account for Father Jessing's great appeal to the hearts and minds of his readers, we find that he had above all the gift of a popular style in the best sense of the phrase. Among German-American Catholic journalists perhaps only Maximilian ("Papa") Oertel was his equal as a popular writer,⁶⁾ though, of course, in an entirely different way. Add to this happy endowment of Father Jessing the fact that he was a born teacher of the people. Take for example his question-box or column of information (Auskunft) which he conducted for more than twenty-five years, answering upward of twenty thousand inquiries with infinite patience, engaging sincerity, and thoroughness. Always it was Father Jessing speaking—not the printed reply of an editor. His readers became his permanent friends, remembering him long after death had taken from him his untiring pen. This incident well illustrates the point: Some years after Father Jessing's demise a student was dismissed from the Josephinum without good reason, as it seemed to some. The parents naturally were very much grieved, yet the father was heard to remark: „Dem guten Vater Jessing bleib' ich aber doch treu und seine Zeitung behalte ich" ("Just the same will I remain faithful to good Father Jessing, and I'll keep his paper.")

It has often been said that the editor of the

Waisenfreund was a hothead and unduly given to polemics. In a measure this is true, but in fairness to him a number of considerations must be taken into account. In the first place, this reputation was tacked on to him very early when, only a year after the *Waisenfreund* had been founded, the young and spirited editor became involved in a bitter controversy with Professor Hermann Baumstark, brilliant editor of the *Wahrheitsfreund* of Cincinnati. It was a harrowing experience for Father Jessing, at that time still pastor of Pomeroy and working through hundreds of nights to found his orphanage. While it exercised a chastening influence, the vindicator of "truth in all things and justice for all men" had also acquired the name of a trouble-monger.⁷⁾ It should likewise be stressed that he was the sole owner and controller of his weekly, free from the shackles of policies dictated to other editors, in the hire of book concerns or corporations and private newspaper owners. Again, attacks often enough crowded in upon him like upon a lone wolf, and if on occasion he desperately fought for his boys—for his orphans and his students, future priests—this is perfectly understandable.

Here we mention only what was possibly the most unique attack made upon his *Waisenfreund* and his *Josephinum*. In 1894 the *Paris Univers* published an article written by a disgruntled former instructor at the *Josephinum* and attacking German-American Catholics and particularly a "gigantic institution" at Columbus and Abbé Joseph Jessing—for systematically fomenting hatred against everything French in America. The "abbé" wrote a long article refuting the preposterous charges, and suggested it was high time for German-American "criticasters" and defamers of the *Josephinum* to quiet down; else they should find themselves in very undesirable company. "But if war there's to be," he concluded, "we are in it. With our pen we can fight as well as we could with cannons thirty years ago."⁸⁾

If at times the *Waisenfreund*-man had a Cerberus-eye for weaknesses in contemporary periodicals, he was also a pioneer in working for a united front of the Catholic press.⁹⁾ He never showed himself grudging or apprehensive when new Catholic papers made their appearance. He sincerely welcomed them all, and often stated there could never be too many of them. Thus when in 1894 Arthur Preuss inaugurated the *Chicago Review*, Father Jessing, who had hoped to publish a similar periodical himself, gave the monthly a warm introduction in the columns of his *Waisenfreund* and heartily wished it "Vivat, floreat, crescat!"¹⁰⁾ To-day we have our diocesan organs everywhere: Father Jessing advocated an English and a German paper for every diocese, more than sixty years ago.¹¹⁾

As a merciless castigator of Luther and Lutheranism he caused much bad blood among his dissenting compatriots. Yet, however scotch and provocative his pen was in this respect, it could point to a goodly number of converts from Lutheranism.¹²⁾

It is not within the purview of this sketch to go into any detail on the rôle Father Jessing and his weekly played in the treatment of the problems which occupied German-Catholic America in matters of language and Christian education during the Eighties and Nineties. He had been an ardent advocate of a German Catholic university practically from his paper's inception. Nothing came of it; but his name is found on the Memorial Record (1888) among the founders of the Catholic University of America.—Up to his death he was an impassioned defender of the German language and of German institutions. But in his articles relative to the so-called German Language Question the preservation of his countrymen's faith was his one great concern, and he never became guilty of the headstrong tactics of colleagues such as Enzlberger *Herold des Glaubens* and others.¹³⁾ Remarkable is his prediction in 1898, that within ten or twenty years the German language would be extinct in the German parishes.¹⁴⁾ Twenty years later came the Treaty of Versailles!—His whole-hearted patronage of the Central Verein has been referred to before. This also held true for his interest in the German-American Catholic Conventions. It is characteristic of the man whose education had been acquired over such tortuous ways, whom Baumstark of the *Wahrheitsfreund* censured for his deficient German, whom the *Univers* mocked for his lack of an academic degree—that on three or four occasions when he addressed these convened groups, he spoke in his capacity as head of an institution of higher learning on Catholic schools and Catholic education.¹⁵⁾

If ever the interesting history of German Catholic journalism in America is written, Father Jessing will certainly be given a place of prominence in it. Surely there have been few immigrants through whose pen God's blessings and graces have flowed so bountifully for the faithful of our land. He himself frequently stated and wrote, with an ingenuousness that did not savor of boasting but was a complement of his childlike confidence in Providence, that God had blessed his work. The following excerpt from a letter (1897) to a Münster friend of his youth illustrates this well and at the same time touchingly reveals another mainspring of his inspiration and success: "God has generously blessed my undertakings. To Him be given honor and praise! I have been and am but a fragile instrument in His hands. It is only with sentiments of deep emotion and fervent thanks to God that I recall my dear moth-

er and the days of my youth—for me a period of hard toil. What do I not owe to her prayer and blessing! Of the things she told me there is particularly one I have never forgotten. One day when my prospects for becoming a priest were still far removed, she said to me: 'Joseph, God has destined you for a great work; I give you my blessing for it.' This blessing of my mother has followed me everywhere. Looking down upon me from Heaven she has ever accompanied it with her prayers for me."¹⁶)

J. C. PLUMPE
Worthington, O.

(Notes)

¹) Complete text of program in translation: MJJ-P 132-135.

²) This was printed under the title of „Gemeinnützliche Kenntnisse." It was immediately followed by a long series of popular monographs on all the popes, continued through more than 800 (!) issues of the OW and completed April 27, 1892.

³) OW Feb. 18, 1874, 4a.

⁴) See II, note 8. Apparently the OW still held this distinction as late as 1909: Cath. Encyc. VI 483 d.

⁵) See E. Dahmus in *Josephinum Alumni Journal* 14 (1925) 57; 146; also MJJ-P 160; -U 289.

⁶) Oertel, a convert Lutheran pastor, succeeded Henni as editor of the *Wahrheitsfreund* (1844-46) and founded the Baltimore *Katholische Kirchenzeitung* (J. Rothensteiner, Die Literarische Wirksamkeit der Deutsch-Amerikanischen Katholiken, 1922, 5f.; F. G. Holweck, *Pastoral Blatt* 59 (1925) 17 ff.).

⁷) MJJ-P 149-158.

⁸) OW Sept. 12, 1894, 3 b-d.

⁹) MJJ-P 159; 161.

¹⁰) OW Apr. 18, 1894, 2 a-b; MJJ-P 159 f.

¹¹) OW Dec. 16, 1874, 5 b; Jan. 13, 1875, 5 d; etc.

¹²) MJJ-H 196.

¹³) P. M. Baumgarten, *Wanderfahrten* II, 81 f. For the otherwise deserving Enzlberger see B. Kleinschmidt, *Auslanddeutschum und Kirche* II, 1930, 99.

¹⁴) OW Aug. 10, 1898, 7a.

¹⁵) At Chicago in 1887, Cincinnati in 1888, Columbus in 1897. At the C. V. Convention in Louisville he spoke on socialism.

¹⁶) Jos. Schroeder, *Zur Erinnerung an Praelat Joseph Jessing*, 1899, 24 f.; F. G. Holweck, *Pastoral-Blatt* 59 (1925) 161; also 1020 (letter of Oct. 25, 1895, to L. Heeger).

Collectanea

In 1845 a group of early German settlers in Ste. Genevieve County, Missouri, undertook to build a church located probably in what is today called Zell. An account of the "Laying of a Cornerstone of a German Catholic Church," published in *Wahrheitsfreund*,¹⁾ of Cincinnati, in the year referred to, states:

"On the 8th of June [1845] the cornerstone of St. Joseph's Church was laid by the Rev. Gandolpho, assisted by the Rev. Stable [probably Stehle], in Ste. Genevieve County, Mo., 6 miles from Ste. Genevieve, in the heart of a German settlement of some 71 families. The church is being constructed of stone and will have an approximate length of 70 and a width of about 40 feet. Each family in the settlement contributes a specified quantity of building material, and expenses will be incurred only on account of wages for masons

and carpenters. Seating in the pews is to remain free. And this is as it should be. It is pleasing and praiseworthy when brethren dwell together in peace and erect a house of worship unto the All-High so that they may worship Him therein in the Spirit and in truth.
T."

It has been surmised that the capital letter, signed to the article, should be an "F" and not a "T." With other words, the writer of the item, it has been suggested, was the pioneer priest Fischer.

Old St. Mary's at Richmond, Virginia, the only German church in that southern city, will cease to be a parish church on July 4th of this year. At the same time the Benedictines, who have had charge of the parish since 1860 and 1884 respectively, will leave. The congregation at the present time consists of about 110 members who must now join other parishes in their city. However, the church itself is to remain, in charge, henceforth, of three secular priests of the Mission Band.

The first Benedictines at Richmond were the Fathers Leonard Mayer and Benno Hegel, members of the community at St. Vincent's Abbey, Pennsylvania. In the year 1884 the parish was entrusted to Fathers from Belmont Abbey, N. C. The first priest from that monastery to serve St. Mary's was Rev. Willibald Baumgartner.

The Men's Society of St. Mary's was at one time affiliated with the C. V.; the Civil War broke the bond which was never made whole.

A reference to the *Tages-Chronik*, published at St. Louis eighty years ago, by a writer in the *Belletristische Journal* of New York in 1853, proves the Catholic daily to have been a thorn in the side of the outspokenly intolerant German Liberals, driven to our shores by the abortive revolution of 1848.

The unnamed author of a parallel between the German society of New Orleans, St. Louis, and Cincinnati, admits to being more than favorably impressed by his countrymen in St. Louis whom he discovered to have attained to considerable influence there. His one complaint is the Catholic paper, to which he refers in the following fashion:

"The church element, represented by the *Tages-Chronik*, is, unfortunately, quite strong, and some time may elapse ere the influence of the longfingered [grasping] black-coats will be checked."¹⁾

The first Catholic daily to be published in our country was shortlived; and while the *Tages-Chronik* was not killed by its intolerant adversaries, they aided ultimately in causing the *Amerika* to be founded in 1872 which survived for over 50 years.

¹⁾ Reprinted from the source named in *Atlantische Studien v. Deutschen in Amerika* (a serial), vol. 3, p. 230, Göttingen, 1853.

¹⁾ Loc. cit., Vol. VIII., 1845, No. 45, p. 355.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
 President, Frank C. Blied, Madison, Wis.
 First Vice-President, Albert Dobie, New Haven, Conn.
 Second Vice-President, Alphonse Matt, St. Paul, Minn.
 Third Vice-President, John Pfeiffer, San Antonio, Tex.
 Fourth Vice-President, Mrs. Mary Filser-Loehr, N. Y. C., Pres. Nat. Cath. Women's Union.
 General Secretary, F. J. Dockendorff, La Crosse, Wis.
 Assistant Secretary, Frank Stifter, Carnegie, Pa.
 Treasurer, Wm. J. Kapp, New York, N. Y.
 Marshal, Frank Rauser, Milwaukee, Wis.
 Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John L. Jantz, Detroit, Mich.; Aug. Gassinger, Baltimore, Md.; Bernard Schwegmann, San Antonio, Tex.; Edward Kirchen, San Francisco, Calif.
 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Branches, and the following members-at-large: Louis M. Seiz, Union City, N. J.; Gustave Reininger, New Braunfels, Tex.; George J. Phillipp, Fort Wayne, Ind.; Fred A. Gilson, Chicago, Ill.; and P. Jos. Hess, Pittsburgh, Pa.
 Hon. Presidents: M. F. Girten, Chicago, Ill.; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh, Pa.
 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

Conditions Demand Conscientious Action

To recruit delegates for this year's National Convention of the C. V. and N. C. W. U. is a duty incumbent on the officers of every branch and society affiliated with either of the two organizations. A number of reasons counsel energetic action: affairs of the C. V. and the N. C. W. U. need to be intelligently and thoroughly discussed at Hartford; a representative Resolution Committee will find much work to do because of domestic and world conditions; our Connecticut Branch, the first State Federation to be organized, is, on this occasion, celebrating the fiftieth anniversary of its founding. Consisting of a comparatively small number of societies in a state which was not sought by a large number of Germans during the formative period of the Church in our country, the organization has carried on valiantly until it is now prepared to be host to the C. V., the second time in its history.

Encouraged by the Bishop of Hartford, Most Rev. Maurice F. McAuliffe, both the Executive Committee and the Committee of Arrangements are bending every effort to prepare a National Convention worthy of the great cause to which the C. V. and the N. C. W. U. are dedi-

cated. It is moreover the first national meeting of both Branches since they have been granted the mandate to engage in Catholic Action, i. e., to participate in the Apostolate of the Hierarchy. Irrespective of other considerations, this circumstance should be considered sufficient reason by the officers as well as members of both Branches to promote attendance at the National Convention and to choose with conscientious care their delegates.

An Unredeemed Pledge

The acrimonious remark that "German faithfulness and German shirts go to pieces in foreign lands"—its author is Heinrich Heine—is not, unfortunately, entirely false. Our own organization were stronger had all of our people preserved that sturdy steadfastness which is inherent in the German character. Nor would so many efforts, agreed upon at our conventions by unanimous consent of the delegates, terminate unsuccessfully were those who helped to inaugurate them constant in their intention. The still incomplete Foundation Fund of the C. V. is a case in point.

All the more honor to those individual members and societies who, without the slightest prompting on our part, remember the promise of the San Antonio convention of 1920 to endow our institution. The Knights of St. George and St. Ignatius Society of Chillicothe, Ohio, recently conducted an entertainment, the proceeds of which, \$16.81, were intended for the Endowment Fund. St. Martin's Society at Tours, Texas, donated \$5 out of its treasury and St. Joseph's Society at Rowena, in the same state, \$10 for the same purpose. At the same time, Mr. George J. Phillipp, Indiana, a life member, on payment of subscription for the copy of *Central Blatt* going to the General Public Library at Fort Wayne, added \$6 to a number of other "stringless gifts" which we were permitted to assign to the Fund.

Earlier during the present fiscal year the fund was increased by one life membership (Rev. Ch. F. Moosmann, Pa.), several contributions to the In Memoriam fund (\$77.00), and donations from societies and individuals of a total of \$297.94. Contribution from all sources to May 31: \$563.75.

Fought Hard and Won

"Never say die!" These words should be made the motto of every society whose members believe it to be on the down grade. Unfortunately, a panicky feeling all too frequently seizes officers in the face of reversals. Arms are ground and the society ceases to exist.

We are happy to say that some of the societies affiliated with the C. V. have faced the difficult situation caused by the Depression with laudable courage and good results. Thus the secretary of a benevolent organization about to celebrate the fiftieth anniversary of its founding, while informing us of this event, wrote:

"We had a hard road to travel during the Depression; in fact, we carried on a struggle for our very existence.

But the dark clouds are giving way and we are slowly emerging out of our difficulties. Of late, we have received several new members and some of the older ones are paying up their dues. We hope to do even better during the coming months, and especially next fall."

Recommends "Committee on Education"

A recent issue of the *American Federationist* contained a thought-provoking headline: "Membership Develops Leadership." Here is something the rank and file of the C. V. should ponder; there is frequent complaint that leaders are lacking, but one feels that back of this grumbling accusation there is no better motive and intention than that of wishing the leaders to do everything necessary in order that the members may be relieved of every obligation but that of paying dues. Membership of this kind does not develop leadership.

Of the several points brought to the attention of the members of Local Unions by the *American Federationist* in the article referred to, there is one we have frequently dealt with:

"The Union should provide information and opportunity for discussion. Finding and interpreting the facts is essential to avoiding mistakes. Every Union will find it helpful to have a committee on education, responsible for providing the members with information and to which inquiries may be referred. The committee should be responsible for finding those with special training in matters which concern the Union and arranging to have them talk before the Union meeting, always ending with replies to questions."

The value of this policy need not be discussed; the Free Leaflets published by the Bureau grant every society affiliated with the C. V. and the N. C. W. U. an opportunity to do the very things the labor journal insists on. But despite the fact that Papal Encyclicals demand of Catholics serious application to the problems of the present, the majority of Catholics, and what is worse, the officers even of Catholic societies, neglect efforts such as those referred to.

"Catholic Rural Life Objectives"

A symposium of 12 papers presented at the 14th Annual Convention of the National Catholic Rural Life Conference, held last fall at Fargo, N. D., has recently come from the press, under above title.

This very serviceable bulletin contains elements of major importance in the philosophy of agrarianism. College deans and professors, several priests, a bishop, an editor, and a government official are the contributors. Some of the discussions treat explicitly the issues raised by the evils of land tenancy, while others refer only casually to them. A wide variety of opinion is presented—in instances ideas apparently in conflict are expressed—but there is general agreement that the economic freedom

which land ownership bestows is the basis of security and peace, not only for those who are directly identified with agriculture but for society at large.

Among the topics discussed are American Catholics in Agriculture, The Co-operative Movement and the Liturgical Movement, The Place of Youth in Agriculture and Rural Life, Absentee Landlordism in a New Form, Life, Liberty and the Pursuit of Happiness in Agriculture, The "Quadragesimo Anno" and the Reconstruction of Agriculture, Will More or Fewer People Live on the Land?, The Adult Education Movement in Nova Scotia, The Status of the Laborer in Agriculture, The Economic Disfranchisement of the Share-Cropper, Backgrounds of Economic Distress in the Great Plains, and A Comparative View of Agrarianism.

Copies, at 50 cents apiece, may be procured from General Executive Offices, Cath. N. R. C., 240 Summit Ave., St. Paul, Minn.

YOUTH MOVEMENT AND STUDY CLUBS

A Pertinent Question

The searching nature of the following communication, addressed to the *Catholic Herald*, of London, by Fr. J. S. Burns, S.J., recommends it to the thoughtful consideration of all those in our country vexed by the problems referred to by the English priest:

"The heading in your issue of April 2 affirms: 'British Youth Respond to Encyclicals.' But did they? The Albert Hall (on the occasion of a recent meeting for young men) was only moderately full and it remains to be seen whether our colleges and schools will pay any attention to *Divini Redemptoris*.

"We paid little attention to Leo XIII in 1891. In 1919 Cardinal Bourne re-echoed his teaching: he declared and denounced the evils of our modern industrial system and called upon Catholics to take their due share in national reconstruction. The Editor of *The Month* wrote these words concerning that Pastoral:

"It is hardly too much to say that that stirring and eloquent appeal which should have been made a textbook in every Catholic school in the land, fell upon deaf ears, so that a prominent writer could allude to it as 'The Cardinal's Forgotten Pastoral.'"

"In 1931 came *Quadragesimo Anno*: in 1932 I gave a talk on 'Rome' to the senior boys of a certain school. None of them had even heard of a single Papal Encyclical on social problems.

"British Youth will certainly respond if they are led: where are their leaders?"

The answer to the proposed question is not at all as simple as the commonly current remarks on the subject may have tempted some to assume. We would be inclined to substitute for Fr. Burns' query of a general nature this proposition: Why does Catholic America lack young men willing to accomplish the work that must be done irrespective of any other consideration? Isn't it largely due to the lack of the social spirit in the environment into which they are born? Prevalent in the family, the school, the parish even, the political institutions of the Nations, public opinion? We have, each and everyone, been born into a sick society; false ideals determine the cause of action of the vast mass

of our people. Our laws are, to a degree, anti-social. Catholics are, moreover, in the minority, and that under a political constitution which grants the majority the right and the power to determine public policy. Public opinion, under the circumstance, claiming the mass mind and the mass will to be the national mind and will, exerts a subtle tyranny, the influence of which is not sufficiently realized and taken into account, we fear.

To lead men, especially young men, in the face of conditions of this nature, is the task of a saint who must be a Saint Paul, a Saint Francis of Assisi and a Saint John Bosco in one person.

Practical Catholicism

A small country town, far off the beaten track, was the scene of a remarkable display of Catholicity, on Sunday, May 9th. The town was Dixon, in Pulaski County, Mo., the southernmost point of the Jefferson City Deanery District, the occasion the Fourth Annual Catholic Youth Day, arranged by the Young Men's Section of that District, Cath. Union of Missouri. The attendance was estimated at 1400 by Rev. Fr. George A. Haukap, spiritual director; a total of 984, by actual count, marched in the procession before the solemn high mass, a field mass held on the Little Flower Parish grounds, and several hundred more came for the afternoon program. In addition, about 25 priests from parishes within the District were present.

These figures take on a new significance when it is realized that there are but three Catholic families in Dixon, and only 17 in the surrounding countryside. Most of those present drove upwards of 50 miles to attend. The threat of rain was dispelled shortly before noon when the lowering clouds gave place to a brilliant sun.

"The Catholic Church and the Missions" was the theme of the Youth Day. The field mass, a luncheon, and an outdoor meeting followed by solemn Benediction of the Blessed Sacrament were the events on the day's program. Special permission was granted by Most Rev. John J. Glennon, Archbishop of St. Louis, to conduct the mass outside the Church. Both the Archbishop and Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, sent letters regretting their inability to attend, owing to previously scheduled engagements.

The keynote of the day was sounded by Rev. Fr. Blase J. Scheffer, of St. Louis, who preached the sermon after mass. He told of the godlessness in the world today, of the attacks on the Church, and the duty of Catholic youth to become missionaries, not necessarily in foreign countries, but in individual communities in our own country.

In the course of the afternoon speeches the assembly heard that the concrete answer to modern ills, as offered by Pope Pius XI, is Catholic Action, the active

participation of the laity in the work of the Hierarchy, which in this instance means prayer, study, and sacrifice. Rev. Fr. Aloysius B. Baumann, of Wardsville, was the principal speaker at this meeting. He mentioned the necessity of supporting the missions and deplored the fact that frequently the only way money can be raised for mission work is by card parties and bazaars.

Having for his subject "Mission Endeavor in America," Mr. John Goodin, representing the young men of the District, criticized the undue emphasis the world places upon care of the body, to the neglect of the care of the soul. The representative of the young ladies, Miss Delphia Mertens, recommended more liberal support of the Society for the Propagation of the Faith. Words of congratulation on the fine spirit displayed were given by Mr. Adolph Klebba, president of the Young Men's Section, C. U. of Missouri. Representing the Central Bureau, Mr. Bernard E. Lutz advocated preparedness on the part of youth to counteract the tendency of political leaders throughout the world to enlist the support of the younger generation in movements oftentimes inimical to its best interests. The speakers were introduced by Mr. Joseph Heinrich, president of the Young Men's Section of the District.

Progress of the Rural Life Auxiliary school near Troy, Mo., a project in which the State C. U. is interested, was reported by Mr. E. A. Winkelmann, president of the C. U. of Missouri. Rt. Rev. Joseph Selinger, Spiritual Adviser of the C. U. of Missouri, complimented the gathering on its remarkable display of active Catholicity, and asked that all study the encyclical letters of Pope Pius XI, particularly those dealing with youth.

Immediately following the speeches solemn Benediction services were conducted on the outdoor altar. Msgr. Selinger was celebrant and was assisted by Rev. Fr. William Fischer, of Linn, Rev. Fr. Jos. A. Vogelweid, of Jefferson City, and Rev. Fr. Charles F. Schilling, of Argyle. Fr. Schilling read the solemn act of consecration of youth to the Sacred Heart and to the Blessed Mother.

A communication addressed to a wellknown Catholic layman by the President of a certain college in the State of Kentucky, conducted under non-Catholic auspices, contains the following statement:

"What in the world are we going to do for the poor fellows who are still unemployed, those who have never been employed, and the thousands of youngsters coming on to a labor market that is glutted?"

The layman referred to declares in his reply:

"You have 'put your finger on the spot', which I consider by far the most serious aspect of our depression.

"My sympathy goes out to these younger people who have never been able to get a job, to a much greater extent than to those who have had a job for a greater or lesser number of years and who at least have had the satisfaction of normal living, including perhaps marriage and family life."

The opinion expressed by both men should lead to an examination of conscience on the part of the officers of Catholic organizations: Are we sufficiently cognizant of the problem these statements refer to and are we doing anything to meet it? We may not be able to provide work, but we should be able to forestall both the psychological and physiological effects on youth of the abnormal situation of unemployment.

CO-OPERATION AND CREDIT UNIONS

According to the latest available report there were, on December 31., 1936, 33 Federal credit unions operating under the auspices of religious organizations. Five of these had not reported; the remaining 28 counted 2305 members, with a share balance of \$52,662; 1127 loans, for a total amount of \$104,593, had been authorized. It must be remembered, however, that the first three Federal credit unions of this type were not founded until November and December, 1934, while almost half were not even a year old at the time of the report.

Among the 28 reporting Federal credit unions under consideration at least 6 or 7 have for treasurer a member of the C. V. In fact, the three first organizations on the list are St. Boniface Parish Credit Union, New Haven, St. Mary's P. C. U., Meriden, and St. Cecilia's P. C. U., Waterbury, Connecticut. The first two received their charter on the 15th of November, 1934, and the last one a month later. There are, moreover, three Federal P. C. U.'s in the Pittsburgh district: St. Augustine's, St. Joseph's, Pittsburgh, and St. Joseph's, Carnegie. In addition the report lists St. Joseph's P. C. U. of Union City, N. J., whose treasurer, Mr. Gerard A. Poll, is President of our New Jersey State Branch, while Rev. Fr. J. F. Frommherz holds the same office in St. Mary's P. C. U. of Caraghar, Ohio. St. Joseph's Federal P. C. U. at Little Rock is another organization which owes its existence to the initiative of some of our members. St. Boniface P. C. U. of New Haven, with loans amounting to \$8,350, outranks in this respect all but three of the other reporting F. C. U.'s of this type.

Credit Unions Well Able to Aid Farmers

Proof that co-operative banks, such as Credit Unions are, may prove a great help to rural reconstruction is seen by the *Extension Bulletin*, of Antigonish, N. S., in the service the French credit societies have rendered the peasantry of that country. Granting individual long term loans, they facilitate the acquisition, management, improvement or reconstruction of small rural holdings. While loans are limited to 60,000 francs and while the period of amortization is restricted to twenty-five years, the total of these long term loans for purchase of rural holdings was 1,205,500,000 francs as of December 31, 1934. Not included in this total are long term loans for the same purpose granted ex-service men and war victims. Short and medium term loans, together with long term loans to co-operative societies and other associations, increase the total to more than twelve and one-half billion francs.

At the end of 1934 there were 98 regional banks and 6,134 locals. They served several million rural families, while the total share capital of the agricultural credit banks exceeded 205,000,000 francs, with a reserve of over 233,000,000 francs.

Evidently, self-help and mutual-help may accomplish great things, and those willing to engage in efforts of a co-operative nature need not look to the State for aid. Provided they do not wait until a catastrophe, such as the Great

Depression, cripples efforts, permitting of no other alternative than that of accepting the 'benevolence', such as Pharaoh, on the advice of Joseph, extended to the Egyptian peasants. The result of this policy is recorded in the Bible.

New Objectives For Missouri Credit Union Group

Fostering new parish credit unions and improving those already in existence henceforth will occupy the attention of the Missouri Catholic Credit Union Conference. At the last meeting of the group, held April 28th at the Central Bureau, a committee was appointed to carry out this plan according to three recommendations adopted by the meeting:

1. To formulate a plan of promoting credit unions at the conventions of fraternal, benevolent, Holy Name and Charitable societies.
2. To organize a study course for officers of parish credit unions, or for those who intend to form such unions.
3. To work out a simplified system of auditing, so that a saving both of time and money may be effected.

Eight credit unions were represented at the meeting, including those of the Third Order of St. Francis and Fontbonne College, of St. Louis.

Parish Credit Union Lecture

The historical background of Credit Unions, their function in modern life, and methods of organization were outlined in a talk by Mr. B. Barhorst, president, Missouri Catholic Credit Union Conference, before students of Kenrick Seminary in St. Louis, May 14th.

Mr. Barhorst mentioned the work of Raifeisen, Desjardin, and of the Jesuits in Nangapur, India, and indicated that the plight of American workers and farmers in the depression was the result of an inefficient capitalistic directed system of handling money. Parish Credit Unions, he said, with their co-operative control of money, are able to stabilize the position of worker and farmer, especially during periods of financial stress.

At the conclusion of his address, the seminary students requested copies of the free leaflets on credit co-operation prepared by the Central Bureau.

Praise for Promoter of Co-operation

One of the most consistent proponents of the Rochdale system of co-operation in our country, Mr. L. S. Herron, has just completed twenty years as Editor of the *Nebraska Union Farmer*. Writing on the growth of the co-operative movement during these two decades, Mr. Herron mentions the doubts expressed at the beginning of his editorial activity, whether farmers should engage in co-operative buying or consumers' co-operation. "Now that question is never raised," he says. "Our movement [Farmers Educational and Co-operative State

Union of Nebraska] is firmly committed to all types of co-operation."

Commenting editorially on Mr. Herron's and the *Nebraska Union Farmer's* 'china wedding,' the *Co-operative Builder* states:

"One thing Herron doesn't say—but we will—that the able and powerful teaching of co-operative principles from his editorial page has had more to do with this growth than has any other one factor."

The editorial also points out that Mr. Herron has little faith in political measures. "He expresses this skepticism freely in his editorials," the *Co-operative Builder* continues, "and gets panned for it by his readers. But as a result of his constant hammering, the Farmers' Union in Nebraska more than in any other State has concentrated on developing co-operatives rather than on influencing legislators."

But we know that this organization of farmers does not by any means neglect to take careful note of what legislators are doing. The Child Labor Amendment has repeatedly been defeated with the aid of this group.

Less than a month after the first organization meeting had been held, a parish credit union with a charter membership of 33 persons was launched by the parishioners of St. Joseph's Church, at Minneapolis. A board of directors, consisting of a president, vice-president, treasurer and secretary, was elected; this board then appointed a credit and an auditing committee.

At the initial meeting the members made their first deposits, amounting to \$165.

Much instructive information is contained in the financial report for April of the St. Boniface Parish Credit Union, the first organization of its type in Minneapolis.

Personal loans in effect total \$4237.85, with share capital listed at \$4438.53. The debit account shows \$569.75 in cash, while deposits amount to \$276.59. There is a reserve fund of \$39.36, and \$23.51 in undivided earnings. At the close of the month there were 106 members, including 10 depositors and 46 borrowers.

The report of The Consumers Co-operative Society, Ltd., of Timmins, Canada, demonstrates, the *Canadian Co-operator* writes, "the relative unimportance of capital in co-operative economy." While it was decided to return \$15,653.34 to members in dividends on their purchases last year, it only required \$310.50 to pay them 3 percent per annum for the use of their capital! More than three times that amount was voted to the educational fund.

In the face of evidence of this nature in favor of co-operation, let us remind our readers that we have persistently advocated the study and inauguration of co-operative efforts. Nevertheless, we are frequently faced by the reproach that social action was not practical. Now co-operation is a highly practical way of helping oneself and of helping others, while in addition it is a fine antidote against the capitalistic spirit and capitalistic practices.

The C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Hartford, Conn., August 13-18.

Cath. C. V. and C. W. L. of Wisconsin: Sheboygan, June 13-15.

C. V. of North Dakota: Anamoose, June 21-23.

Cath. Union and Cath. Women's Union of Ohio: Columbus, July 17-18.

C. V. and C. W. U. of Pennsylvania: Beaver Falls, July 17-20.

St. Joseph's State League and Cath. Women's League of Indiana: Evansville.

State League and C. W. U. of Texas: Tours, in July.

C. V. and C. W. U. of Connecticut: Hartford, Aug. 13-18, simultaneously with convention of C. C. V. of A.

C. V. and C. W. U. of New York: Schenectady, September 4-6.

C. V. and C. W. U. of Minnesota: September 26-27.

Cath. Union and Cath. Women's Union of Missouri: St. Joseph, September 26-28.

Cath. Union of Arkansas and C. W. U.: Morrison Bluff.

Executives Issue Convention Appeals

A special appeal to attend the National C. V. Convention at Hartford, Conn., has been addressed to the Hierarchy, clergy and laity by Mr. Frank J. Dockendorff, general C. V. secretary. The Connecticut Branch, host for the Convention, is anxious to secure a large attendance on the occasion of its golden jubilee.

Because of the growing number of religious, moral and social problems clamoring for solution, new demands will be put upon the C. V. in coming years. For this reason it should be the duty of every officer of an affiliated branch or society to see to it that his group sends a representative delegation. Mr. Dockendorff calls attention to a few of the problems confronting the world today, and to the indifference, in some instances, of C. V. members.

"Heaven only knows," he writes, "how much of the present unrest and turmoil among the laboring classes is due to our neglect to make at least some guiding efforts with them. We certainly have missed our opportunity, and there is no excuse for it except our indifference. The *Central Blatt* has pointed to these things long before they have happened, and so did our Catholic press. Will we finally wake up to appreciate the good things we have in our Central Bureau and its official organ? The present situation has taken on an alarming aspect. Our efforts must now be bent on prevention of complete control by communistic forces, and eventual chaos. Let us heed the signs!"

Similar in form and content to Mr. Dockendorff's letter is the appeal addressed to members of the N. C. W. U. by President Mary Filser Lohr to attend the Women's Convention, which will be conducted simultaneously with the C. V. assembly. Mrs. Lohr asks especially that delegates who are really interested in promoting Catholic Action be appointed representatives of individual societies.

"Particularly in this day of social reconstruction," she writes, "Catholic women have tremendous responsibilities. The teachings of the papal encyclicals must be applied to our social problems. Take advantage of this National Convention as an ideal educational opportunity. Take part in the deliberations. Study the problems of youth, and methods devised for their solution and betterment. And above all, fit yourself to be leaders in the further development and expansion of our organization."

The Carlyle Convention of the C. U. of Illinois

The contention, expressed more than once in these columns, that rural communities may constitute an ideal environment for the annual meeting of a State Branch has been verified by the success of the Forty-third Convention, Catholic Union of Illinois, conducted at Carlyle on May 9, 10 and 11. The president of the Western Catholic Union, Mr. F. W. Heckenkamp, expresses merely the consensus of opinion regarding the event in the following statement, published in the *W. C. U. Record*:

"The writer has attended almost all of the conventions of the Catholic Union; to the credit of Father Hilgenberg, the beloved and popular pastor of St. Mary's parish, he must confess that this was the outstanding convention of any of those attended by him. Not only was each number on the program carried out with snap and precision, but the speakers were of extraordinary calibre. The mass meeting was one of the largest ever held in the history of the Catholic Union of Illinois, in spite of the fact that Carlyle has a population of only 2500."

No small praise from a veteran, such as Mr. Heckenkamp, who has been active for many years in a number of organizations and is therefore well qualified to judge.

The presence of the Bishop of Belleville, the Most Rev. Henry Althoff, who pontificated on Sunday, and the kindly words of acknowledgment and counsel addressed to the men and women after the Pontifical Mass, presaged a successful meeting for both Branches. One of the high points of the proceedings, according to unanimous verdict, was the sermon preached by Msgr. Chas. Gilmartin, of East St. Louis. He discoursed on that most timely of topics, the resuscitation of the Christian family and its reorganization as the cell of society.

The civic demonstration, conducted on the afternoon of the first day of the convention, was, as already pointed out, noteworthy for the addresses delivered on this occasion. On the second day of the convention, Monday, the delegates transacted the routine incidental to such meetings. The afternoon was devoted to the

discussion of country life problems. The speakers on this occasion were the Rev. Frs. R. B. Schuler, Secretary, St. Louis Archdiocesan Rural Life Conference, Martin B. Hellriegel, the wellknown promoter of the liturgical movement in our country, and the Director of the C. B. After supper 400 young men met. The program offered an oratorical contest, in which young men and women from Chicago, Quincy and Carlyle participated. First honors were awarded to Miss Margaret Amann, of Chicago. A rural pastor from Missouri, Rev. George J. Hildner, called Catholic youth to action, having chosen as the motto of his discourse: "Go and do it." In addition, Rev. George M. Nell, of Island Grove, Ill., demonstrated the activities of the co-operative Catholic Action bureau, conducted by him.

At the final business session a set of resolutions was adopted and the officers elected for the ensuing year. The incumbents were re-elected with one exception. Rev. B. Hilgenberg, who has deserved so well of the organization, consented to serve as Spiritual Director for another year.

Good News From Kansas

It is probably difficult for those of our members residing in over-populated cities to picture conventions such as those held at times in the tiniest of rural communities of Texas, Kansas, or North Dakota. The one conducted on May 25. and 26. at Ost—so called in the Postal Guide, but known to the inhabitants as St. Joseph, Kansas—is a case in point. There is a church, a large well-arranged school, containing a commodious hall, the rectory, the Sisters' house, a few stores and residences. Nevertheless, the recent convention of our Kansas State Branch, held in this village, was highly successful. At one time there were almost a hundred delegates present, some of whom came out of the very "dust bowl" so prominently mentioned in the drouth accounts of recent years.

The church services were everything to be wished for; the sermon by Rev. Wm. Schaefer, Wichita, was especially appropriate for the occasion, as were the addresses of the two speakers at the public meeting, Very Rev. T. J. O'Sullivan and the Director of the C. B. The sermon and the addresses comprised, as it were, a symposium on one and the same subject, stressed by Pius XI. in *Quadragesimo anno*, the renewal of morals and the renewal of institutions, and the part Catholic Action and individuals must assume towards these prerequisites for the reconstruction of society. A number of priests participating in the occasion added valuable comments, among them Rt. Rev. Msgr. G. Birrenbach, Rev. J. J. Grueter, and Fr. Prosper, O.F.M.

Since the delegates represented largely societies in rural communities, their deliberations

had to do primarily with problems affecting agriculture and the conditions of rural life. This attitude is reflected in the resolutions adopted by them, a number of which we shall publish in the July-August issue of *C. B. and S. J.* One of the outstanding features of the business meetings was the report by the President of the Kansas Branch, Mr. Michael Mohr. His experiences at Topeka during the session of the Legislature granted the delegates an unusual insight into the machinations of politicians bent on ratification of the Child Labor Amendment against the will of their constituents. A Catholic attorney, of whom it had been expected that he would aid in defeating ratification, kept his hands off after consultation with the Governor of the State, by whom he was rewarded with a job at a salary of \$3,600!

Great credit must be accorded the Pastor of St. Joseph's Parish, Rev. J. G. Herrman, for having so readily accepted the task for himself and his congregation to be host to this year's convention. All arrangements were carried out to perfection; the hospitality was extended both cheerfully and liberally. Hence, the delegates returned to their homes convinced that the time and effort expended by them on this occasion served a good purpose.

Special significance attaches to the resolution introduced by the delegates of St. Joseph Society at Marienthal, expressing opposition to any and every attempt to tamper with the Supreme Court. While the members of the Resolution Committee were not as one regarding the proposition, the majority favored the recommendation submitted by the Society referred to. The delegates' meeting ultimately adopted the resolution almost unanimously.

Illinois Branch Convention Resolutions

Cognizance of the power of the radio as an influence for good and evil was taken by the Illinois State Branch Convention, conducted at Carlyle, when it ratified the following resolution:

"We express our appreciation of the services rendered by the 'Catholic Hour' and similar broadcasts under Catholic auspices, and hope they may continue their splendid work. In secular broadcasts statements unfair to the Catholic Church are sometimes made. Whenever this occurs, a telephone message or letter calling attention to the injustice should be sent the offending station. However, one should make a practice of sending appreciative comment following programs of special merit."

Furtherance of Parish Credit Unions was likewise recommended.

"We invite a study of Parish Credit Unions. Offering financial help at reasonable rates of interest, they are an asset to the solidarity of the parishioners."

Activities of the Central Bureau were commended and Branch members urged:

"1. To co-operate in the distribution of the pamphlets

prepared by the Central Bureau; 2. to solicit subscriptions to the *Central Blatt and Social Justice*, and to place copies in individual home-town public libraries; 3. to consult the Central Bureau for information on matters of a political, social, economic, industrial or apologetic nature."

Concluding Family Institute Session

Education and liturgy in relation to the home were the topics for discussion at the sixth meeting of the Catholic Family Institute of St. Cloud, Minn., the concluding meeting of the season. The general theme of the course of study, conducted by priests from the faculty of St. John's University of Collegeville, Minn., was Catholic sociology. A large crowd was attracted to each gathering; frequently the Knights of Columbus Hall, where the sessions were held, was taxed to capacity, and on one occasion more than 1000 persons attended.

Most Rev. Joseph F. Busch, Bishop of the St. Cloud Diocese, gave a brief address outlining the plan of Catholic Action now being inaugurated in diocesan parishes, and praising the work of the Institute. "The Catholic Family Institute fulfills the purpose of an object lesson," he said, "showing how Catholic laymen and women might interest themselves in the questions that have to do with faith. Study clubs and similar institutes in the parishes would furnish the much needed opportunity for laymen to express themselves on matters of religion and charity."

In a paper, "Education and the Catholic Home," Rev. Fr. Werner Schneppenheim, O.S.B., asserted that the home is the chief agency in the true education of the child, a miniature university. "It deals with the child during his most plastic period of character formation. Home education is of such force that it outlives and endures beyond all other education. It has the force to influence later education in the direction of either success or failure."

Rev. Fr. Victor Siegler discoursed on "Liturgy and the Home," defining liturgy as the living realities of religion transmitted by Christ to the Church. "These consist," he declared, "in the holy sacrifice of the mass, the sacraments, the liturgical year. Catholic prayer and worship center about holy mass and the ideal for the home is that piety and religion be in union with the liturgical life of the Church."

Mrs. J. E. Prem, State C. W. U. president, who acted as chairman for the session, announced that the course would be offered again next year.

Recommendation To Continue Social Study Institute

One of the chief topics for discussion at the executive committee meeting of the Minnesota State Branch of the C. V., on May 5th at St. Paul, was that of continuing and possibly extending the monthly conferences of the Institute for Social Study, conducted at St. John's College, Minn., over a number of years. The committee finally voted to recommend to the Annual Convention, to be held at Caledonia this fall, that the Branch continue its participation in the work and grant \$800 for this purpose.

The Youth Committee promised to secure an even larger attendance at coming conferences.

In *Catholic Action* for May, Dr. John Giesen, professor at St. Thomas College, St. Paul, outlines the purpose and work of the Institute. He traces the origin of the movement, its method of operation, and the results already attained.

"It is refreshing and encouraging to be able to report and explain a genuine contribution to social Catholicism that could well serve as a model not only for those institutions which have not as yet organized a real study of Pope Pius XI's great labor encyclical but also for those schools where its study is being but casually attempted. . . .

"Already the Institute is bearing fruit and is stimulating others to activity. Conferences on 'Quadragesimo Anno' and 'The Christian Family' have been and are being conducted in various localities in conjunction with the Institute."¹)

The final monthly conference of the present series was held May 1st and 2nd, under the direction of Rev. Fr. Virgil Michel, O.S.B. "Community and Parish Projects" and "Catholic Ideals and 4-H Clubs" were discussed at the Saturday sessions. On Sunday topics deliberated were "Subsistence Homesteads," "Principles of the Catholic Rural Movement," and "Rural Electrification and Cultural Possibilities."

Disbursement of Flood Relief Donations

As a result of the contributions from C. V. and C. W. U. members and friends following the Ohio Valley flood this spring, the Central Bureau has been able to assist flood sufferers financially. A total of \$404.34 was received in unsolicited donations, of which \$100 was sent to the Church of Our Lady, at Louisville, and \$200 to Most Rev. Henry Althoff, Bishop of Belleville, Ill. The remainder has been retained to aid a special needy case.

Pastor of the Church of Our Lady, Rev. Fr. Bernard J. Doherty, writes:

"Our Church, one of the oldest in Louisville, is built on ground given by Rev. Fr. Badin, the first priest ordained in America. It was a heartache to see the Tabernacle soiled, as the water stood 15 feet in the Church. Everything was down, except the main altar, the crucifix and some of the statues, and they were damaged. We are coming back, with God's help. We ask Him to bless you, and all concerned for your wondrous gift."

Word was received from Msgr. M. J. Gruenewald, Chancellor of the Belleville Diocese, that the \$200 sent there would be divided equally among St. Mary's Church of Shawneetown, St. Mary's Church of Mound City, and St. Joseph's Church of Equality, urgently in need of aid.

A list of contributors and the amount sent by each to the Central Bureau follows:

St. Joseph's Parish, Easton, Pa., \$250; Rev. N. N., Pa., \$20; Jos. Derbacher, Whitteville, Conn., \$5; St. Anne's Society, Faribault, Minn., \$5; Ladies' Auxiliary,

Cath. Kolping Soc., New York City, \$10; Chicago District, C. W. U., \$5; St. Michael's Society of Madison, Minn., \$5; Sacred Heart Church, Rev. Fr. Jos. F. May, Easton, Pa., \$10.74; Miss Mary Voss, St. Louis, \$1; Texas Section, C. W. U., \$80.60; Holy Family Unit of The Little Flower, Bronx, N. Y., \$6; and C. W. U. of New York, \$6.

LOCAL FEDERATIONS ACTIVE

St. Louis District League

Methods of combating errors and misconceptions of the modern world were outlined in a talk, "Practical Catholic Action," to members of the C. U. District League of St. Louis and St. Louis County on May 3rd, by Rev. Fr. Andrew Toeppen, pastor of Ss. Peter and Paul Parish in St. Louis.

Discussion on the public welfare work conducted by the League was lead by Rev. Fr. Joseph Lubeley. Several delegates gave reports on the status of their individual societies with regard to membership and financial condition. Following accepted custom, the next meeting will be held in a country parish, St. Louis county.

* * *

Annual Branch Meeting at Brooklyn

Increasing co-operation on the part of affiliated societies in the carrying out of the organization's program was reported at the annual meeting of the Brooklyn Branch of the C. C. V. of A., held at All Saints' Parish. Greatest progress was recorded by the Legislative and Agitation Committees. Co-operating with the State Branch Legislative Committee, the Brooklyn Local registered its aid and condemnation on various proposed legislative bills, and the Committee reported increasing support in this work on the part of parish affiliates.

During the past year a record was established in the distribution of the free leaflets of the Central Bureau, both at society meetings and at the doors of parish churches after Sunday masses. Plans for enlarging the scope of the Press Committee, to acquaint more Catholics with the dangers of the sensational secular press and the necessity of an English Catholic daily paper, were outlined at the meeting.

Arrangements are being made to send a large representation to the National C. V. Convention at Hartford, Conn., in August, and to the State Convention at Rochester in September. Mr. Bernard F. Jansen was re-elected president of the Branch.

* * *

Addresses by District and League officials featured the 11th annual meeting of the North Texas District of the Catholic State League of Texas, at Pilot Point, April 20th and 21st. Solemn high mass was celebrated at St. Thomas Parish, host for the gathering.

Rt. Rev. Msgr. Joseph G. O'Donohoe delivered an address on the second day, on the Greater Texas and Pan-American Exposition. Other speakers were Gus J. Strauss, State League president, "Dangers of Modern 'Isms'"; Miss Joan Heitmann, "Farmer-Life Against City-Life"; Miss Hedwig Berend, "Recreation and its Dangers"; and Joseph Heumann, "Religion and Politics."

1) Loc. cit., Vol. XIX, No. 5, pp. 9-10.

Safeguarding Our Youth

Catholic Youth was the theme of the quarterly meeting of the Central District of the C. U. of Arkansas, held at Our Lady of Good Counsel Hall in Little Rock. Mr. T. J. Arnold, State president, urged the delegates—who came from Little Rock, St. Vincent, Morrilton, North Little Rock, Conway and Atkins—to interest their children in Catholic organizations. "Be sure to see that your children are members of some Catholic society," he said, "as the future depends upon the children. They must carry on in the footsteps of their fathers and mothers."

The meeting was opened with Benediction, officiated by Msgr. H. H. Wernke, pastor of Our Lady of Good Counsel Parish. Rev. Fr. L. F. Saunders, of St. John's Seminary, spoke on the Foundation of the Youth Movement. "Take the crucifix out of the bedroom," he advocated, "and put it into the parlor, in order that youth may attain the proper environment and association." Rev. Fr. Edward J. Yaeger, of Little Rock Catholic High School, addressed the assembly on the Catholic Responsibility of Youth.

Ninety Years of Mutual Aid

Commemorating the 90th anniversary of the founding of St. Joseph's Beneficial Society, St. Mary's Church, Detroit, the active members attended a banquet at the school hall on May 16th. Rev. Fr. Frederick T. Hoerger, C.S.Sp., spiritual director, was toastmaster. Guest speaker was Mr. William B. Thompson who, as Mayor of Detroit, attended the 60th anniversary celebration in 1906.

Formed May 27th, 1847, the society became affiliated with the C. V. in 1866. At present the organization pays \$100 death benefit and \$5 a week sick benefit. Archives of the society reveal the first officers to have been Mr. G. Krug, president, Mr. V. Boland, vice-president, and Mr. A. Schulte, secretary.

Youngstown Beneficial Society, 1877-1937

St. Joseph Beneficial Society of Youngstown, Ohio, member of the Cath. Union of Ohio since the inception of the latter body, is celebrating its sixtieth anniversary this year. Organized with 15 charter members on the Feast of St. Joseph in 1877, the Society has for its objectives the advancement of a vigorous religious life and mutual assistance in time of sickness and death.

Of the original charter members only one, Mr. John Raub, is living. He has held nearly every office in the organization and has yet to miss the annual officers' election meeting. Several years ago Mr. Raub was treasurer of the C. U. of Ohio, and he has also served as vice-president.

An invalid priest, sojourning in the Southwest, remembered the C. B. in the following manner:

"Enclosed please find five dollars as my occasional contribution to the good work you are doing in the cause of Catholic Action."

MISCELLANY

Outstanding among the events on the program of the C. C. V. and C. W. U. convention of the Pennsylvania State Branch, to be held at Beaver Falls, July 17th to 20th, will be a field mass celebrated on the high school athletic field on Sunday morning, July 18th.

Very Rev. Sigmund Cratz, O.M.Cap., former provincial of the Capuchin Order, will deliver the sermon following the mass, it has been announced.

* * *

Originally founded as a Federation of Benevolent Societies, the Central Verein, once its sphere of action had been enlarged, accepted fraternal organizations to membership. Since then societies of various kinds have associated themselves with the C. V.; special emphasis should now be placed on the advisability of attracting Credit Unions and Holy Name Societies to join C. V. Branches. In the past several years many such groups have become affiliated with a Branch organization; most recent of these was the Holy Name Society of Holy Family Parish, Rochester, N. Y., which has joined the Local Federation of that city.

* * *

A novel feature of the mission exhibit sponsored recently by the Ladies' Auxiliary of the Brooklyn Branch of the C. V. was the press display, arranged by Mr. John Gehringer. The display consisted of a series of hand-made screens on which were attached copies of the *Central Blatt*, the *Women's Bulletin*, and other publications of the Central Bureau, besides a variety of mission magazines and periodicals.

The power of the press should be realized by Catholic organizations, but first Catholics must be awakened to a knowledge of the weapon at their command. Displays like this should become a regular part of important meetings; they are a practical means of demonstrating the value and the importance of a Catholic press.

* * *

On the anniversary of the issuance of the two great labor encyclicals, *Rerum Novarum* and *Quadragesimo Anno*, a joint meeting of the Rochester Branches of the C. V. was held at St. Joseph's Hall, May 16th. Rev. Fr. Frederick Walz, chief speaker on the program, pointed out that various terms of justice—commutative, distributive and social—frequently have to be clarified in the encyclicals.

Delegates to the Hartford Convention were appointed, as were the State Convention representatives; this latter event will be held at Schenectady, over Labor Day week-end.

Book Review

Received for Review

- Social Action Series Pamphlets of the Social Action Department N. C. W. C.: No. 1, McGowan, Rev. R. A. New Guilds: A Conversation. 32 p.; No. 2, Cronin, Rev. J. F., S.S., Ph.D. Rugged Individualism. 31 p.; No. 3, Haas, Rev. F. J., Ph.D. The Wages and Hours of American Labor. 29 p.; No. 4, Morrissy, Eliz., Ph.D. What Laws Must We Have? 32 p.; No. 5, Schmiedeler, Rev. Edgar, O.S.B., Ph.D. Consumers' Co-operatives. 29 p.; No. 6, Haas, Rev. F. J., Ph.D. The American Labor Movement. 36 p. Publ. by The Paulist Press, N. Y., 1937. Price: 5 cents each, \$3.50 the 100 (Carriage Extra).
- Roosevelt, Franklin D., and others. The Inter-American Conference for the Maintenance of Peace, at Buenos Aires, Argentina, Dec. 1, 1936. Carnegie Endowment for Internat. Peace, N. Y., 1937, p. c., 92 p. Price: 5 cts.
- Hubbard, Ursula Phalla. The Co-operation of the United States With the League of Nations, 1931-1936. Carnegie Endowment for Internat. Peace, N. Y., 1937, p. c., 175 p. Price: 5 cts.
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Reviews

Our Catholic Heritage in Texas, 1519-1936. Vol. I: The Mission Era, by Carlos E. Castaneda. Austin, Tex., 1936. pp. XVI, 444.

Dr. Castaneda opens with the present volume his epoch-making history of the Catholic Church in Texas. We may in truth say that this is the only history ever written on the subject which is both reliable and comprehensive. The historian has ably carried out his design to give "the reader for the first time the connected," and we may add, the well documented, "history of Texas from 1519 to 1694." Many facts are presented for the first time and known incidents and events have been elucidated by happy finds of hitherto hidden documents and sources. "The traditional eight or ten expeditions into Texas up to 1731 have been enlarged to ninety-two, and the list of missions expanded from an equal number (8 or 10) to more than fifty." The chapter on the Dominican martyrs in 1553 is given for the first time in this connection.

The beginnings of missionary activity are to be found first in West Texas along the Rio Grande where over a dozen missions were founded prior to the year 1689. The evangelization of East Texas dates from the establishment of San Francisco de los Tejas in 1689.

Pineda in 1519 explored the shores of Texas and made a temporary settlement on the Rio

Grande. In 1526 the newly discovered territory of Texas was erected into a sort of diocese and entrusted to the Franciscans.

The Spaniards penetrated into Texas from all points of the compass. During the first century and a half (1519-1670) Spanish explorers and missionaries have crossed the border of Texas from the east and along the Gulf of Mexico, from the west from New Mexico, from the southwest from Mexico, from the south from Mexico. With the year 1659 begin the systematic endeavors to found mission-posts among the Indians of Texas. In that year the mission of El Paso was established.

The miraculous apparition of the nun Maria of Agreda to the Indians of Texas induced the Franciscan Friars to carry in 1673 the torch of civilization to the Hasinai Confederacy of Indians, almost to the eastern borders of Texas. By the year 1676 the Franciscan missionaries had penetrated as far as the vicinity of the present Uvalde and information regarding the great kingdom of the Tejas, after whom the State was to be named, had become common.

The author identifies the site where Maria of Agreda instructed the Indians as the present middle Concho in Texas. The story of the miraculous visitation of that Spanish nun to the Indians in Texas is accepted as historical and is one of the many cases of bilocation recorded in the lives of the saints.

Naturally the missionaries had to teach the indolent Indians the art of tilling the soil and raising stock. By the year 1685 the mission of El Paso owned nine thousand head of cattle and from thirteen to fourteen thousand sheep and goats, besides two hundred mares and horses. In the course of time the missionaries in the El Paso region had partly civilized and partly settled an area of more than three hundred and fifty miles in width, had converted a number of Indians belonging to six or more tribes, had established fourteen Indian settlements, organized and administered like any Spanish pueblo.

In 1690 the Franciscan missionaries established new missions on the Neches River in eastern Texas and these missions have been considered erroneously as the true beginning of the settlement of Texas. For some unexplainable reasons interest in these missions receded as suddenly as it had developed. In 1694 the missionaries were recalled.

With this temporary failure the author closes the first volume. The bibliography appended on pp. 379-401 is very extensive and lists no less than 128 manuscript documents which were used by him.

On the whole the work reads like an entertaining story which would have gained by grouping the material to a greater extent according to geographical units.

JOHN M. LENHART, O.M.Cap.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: H. B. Dielmann, San Antonio, Tex.; F. C. Blied, Madison, Wis., Präs. des C. V.; Rev. A. Mayer, St. Louis, Mo.; Rev. C. F. Moosmann, Munhall Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Quincy, Ill.; Philip H. Donnelly, Rochester, N. Y.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Von der menschlichen Gemeinschaft zur Gottgemeinschaft.

Versuch einer theologischen Begründung der Soziologie.

II.

Vor dem Sündenfalle, im Urzustande, war die Darstellung Gottes durch den Menschen und die menschliche Gemeinschaft kein „Problem“: Die ersten Menschen waren Gottes ja in ursprünglicher Weise teilhaftig; sie waren nicht nur seine Werkzeuge, wie die andern Geschöpfe, sondern wahre Adoptivkinder Gottes, vergöttlichte Geschöpfe. Die Gnade der Kindschaft, der Ur- und Erbgerichtigkeit wurde durch die Stammlern dem ganzen Menschengeschlechte potentiell zuteil. — „Durch die Abstammung von Adam,“ schreibt M. J. Scheeben, „bilden alle Menschen ein grosses Ganzes, einen Körper, einen Leib, der als Entfaltung des Leibes Adams aufgefasst werden kann und muss.“ (Die Mysterien des Christentums, 1865.) Diese zunächst noch rein „natürlich“ erscheinende Einheit wurde von Gott zum Anknüpfungspunkt der heiligmachenden Gnade erwählt, durch welche er alle Menschen zur Teilnahme an seiner göttlichen Natur berief. Gott gab seinen eigenen Geist als übernatürliches Lebensprinzip nicht nur dem Stammvater allein, sondern durch diesen auch dessen Nachkommen. Da er aber voraussah, dass Adam, und durch ihn die Menschheit, den Heiligen Geist verlieren würde, bestimmte er seinen Sohn als den „Erstgeborenen vor aller Schöpfung,“ dazu, dem Menschengeschlecht diesen Geist zu erhalten bzw. wiederzugewinnen. Durch Christus werden alle Adamskinder, wird die ganze Menschheit personhaft mit der Gottheit vereinigt und zwar nicht allein und nicht erst durch seine geschichtliche Fleischwerdung, sondern gewissermassen schon in seiner Eigenschaft als „Wort Gottes,“ als der Logos. Wir haben weiter oben bereits festgestellt, dass Gottvater von Ewigkeit her den Sohn aus der Fülle des göttlichen Selbstverstehens gebiert, d. h., dass der Sohn das Ebenbild des Vaters ist, in welchem der

Vater sich selbst und seine Schöpfung schaut. „Im Anfang war das Wort,“ vor aller Schöpfung, als ihr Urbild, als das Alpha und das Omega der Welt. So ist der Sohn Gottes also auch von jeher der Menschensohn, von Ewigkeit her dazu bestimmt, Gottheit und Menschheit unauflöslich miteinander zu verbinden. Gewiss ist der Mensch schon als natürliches Geistwesen Gott ähnlich, aber erst durch die Einwohnung des Geistes Gottes, durch die heiligmachende Gnade nimmt er unmittelbar am göttlichen Leben teil. Der Sohn Gottes ist nun gleichsam der geborene Garant, das Unterpfand dieser Gotteskindschaft und übernatürlichen Bruderschaft aller Menschen.

* *

Dreifach also ist die Verbindung des Menschengeschlechtes mit Gott und untereinander bewirkt: durch die von Gottvater als Schöpfer gewollte Gottähnlichkeit unserer Natur, durch die vom bzw. im Heiligen Geiste bewirkte Annahme an Kindesstatt und schliesslich durch die Bürgschaft des Gottessohnes. Mit dem Verlust der iustitia originalis, der Ur- und Erbgerichtigkeit, hat nun Adam nicht nur sich selbst von Gott abgewandt, sondern alle seine Nachkommen der ursprünglichen Hinordnung auf den Schöpfer, der Freundschaft und Kindschaft Gottes beraubt. Es ist gewiss letztlich ein unergründliches Geheimnis, wie es möglich ist, dass diese erste Schuld durch Fortzeugung vererbt werden kann. Eine Ahnung von der tragischen Wirklichkeit der Erbsünde vermittelt uns heute die biologische Erbforschung, die sich zwar auf die natürliche Seinssphäre beschränkt, die aber doch schon den unaufhebbaren Zusammenhang, die Solidarität der Menschheitsfamilie erkennen lässt. Die Realität des natürlichen Zusammenhangs reicht indessen nicht entfernt an die Realität der gnadenhaften Verbundenheit heran. Ein Blick auf das Sakrament der Ehe zeigt, wie sehr die natürliche Gemeinschaft der Aufrichtung und Festigung durch die Gnade Gottes bedarf. So verstehen wir, dass die Erbsünde durch die Lösung des Menschen vom Quell aller Gnaden auch eine schwere soziale Erschütterung nach sich ziehen musste. Die Menschheit geriet dadurch gleichsam ins Schleudern; durch die vom Mittelpunkt wegstrebende (zentrifugale) Bewegung wurde die menschliche Gemeinschaft zerrissen. Das Wesen der Sünde besteht ja in der Spaltung und Separation, d. h. in dem Unterfangen des Geschöpfs, sich vom Schöpfer unabhängig zu machen. Durch die angemasste Selbstvergottung der ersten Menschen entäuserte sich die Menschheit des Heiligen Geistes, der sie mit Gott und dadurch auch miteinander aufs engste verband, bzw. verbinden sollte. Die „Autonomie“ Adams muss somit auch als der eigentliche Quell des „Individualismus“ und „Liberalismus“ der menschlichen Gesellschaft angesehen werden; die Sünde hat den Keim

des Todes, des Erbtodes, nicht nur in die Einzelseele, sondern auch in die menschliche Gemeinschaft gesenkt.

Mit dem Sündenfall wurde indessen zugleich das Pfand eingelöst, die Bürgschaft des Gottessohnes Wirklichkeit. Der Herr der Welt, das Urbild und die Krone der Schöpfung nahm Fleisch an, um die Kluft zwischen Gottheit und Menschheit wieder zu schliessen, um den Menschen den Geist Gottes, den Heiligen Geist wieder und für alle Zeiten als Beistand senden zu können. Wer noch Zweifel an der „Solidarhaft“, an der Vererbung der Schuld durch die ganze Menschheitsfamilie hat, muss durch die Epiphanie, die Erscheinung des Herrn in dieser Welt überzeugt werden. Durch seine neue Geburt im Fleische bestätigt der Sohn Gottes, dass es die ganze Menschheit zu erlösen galt, indem er selbst Mensch wurde, durch seinen Gehorsam den Ungehorsam Adams und seiner Kinder wieder gutmachte und dadurch die Menschheit zum andern Male in die Gottheit aufnahm. Die Opfertat Christi hat uns aus der Isolierung der Sünde erlöst und uns wieder mit Gott zusammengefügt zu einem Leibe, dem mystischen Leibe, dessen Haupt Christus ist: *ut omnes unum sint*. Wer diesem Corpus mysticum zugehört, ist damit ein wirkliches Glied des Leibes Christi, ein zweiter Christus. Er ist der Weinstock, wir sind die Reben. Ein Leib sind wir viele, unser Haupt aber ist Christus. Wie Christus sichtbar unter uns erschienen, gelehrt, gesegnet und gelitten hat, so lebt er nun sichtbar fort in der Kirche, die ja doch nicht mehr und nicht weniger ist als die Gemeinschaft der Christen, unsere Gemeinschaft mit Christus. Nur durch die Gemeinschaft kommen wir zu Christus und nur durch Christus zum Vater. „Niemand kommt zum Vater als durch mich“ (Joh. 14,6). Aber „Wer euch hört, hört mich“ (Luk. 10,16). Und: „Wo zwei oder drei in meinem Namen versammelt sind, da bin ich mitten unter ihnen“ (Matth. 18,30). Die Erlösungsgnade fliesst uns also durch diese Gemeinschaft zu, dadurch, dass der Sohn Gottes Menschengestalt annahm, dass er unser Bruder wurde. So sind wir also dadurch, dass wir Brüder und Schwestern des Sohnes Gottes wurden, auch wieder Kinder seines himmlischen Vaters. Es ist vor allem der Völkerapostel Paulus, der uns die Wirklichkeit der leibhaften Einigung mit Christus immer wieder vor Augen führt. — „Wie die Menschheit als die keimhaft in Adam eingeschlossene Einheit der Menschen in das Verhängnis Adams verstrickt wurde, so ist dieselbe Menschheit keimhaft auch in Christus, dem Gottmenschen, zum ewigen Leben, zur Rechtfertigung berufen... Wie alle Getauften einer in Christus Jesu sind, so sind in dem einen Christus alle eingeschlossen“ (Th. Soiron, Zeitschrift: Der Kath. Gedanke, VI/1, S. 42f.). Diese Gnadengemeinschaft knüpft an die biologische Einheit und

natürliche Differenziertheit des Menschengeschlechtes an, das heisst zunächst, dass die Erlösungsgnade allen Adamskindern zugedacht ist, und dann, dass sie diesen nicht in abstrakter Unmittelbarkeit und in völliger Gleichheit zuteil wird, sondern im Anschluss an ihre jeweilige Gemeinschaftsfunktion in Ehe, Familie, Ordensgemeinschaft, Berufsstand usw. Christus konnte ja als Wiederhersteller der Schöpfungsordnung, deren Urbild er selber ist, sich nicht hinwegsetzen über die nach Sinngehalten differenzierte und hierarchisch gegliederte, natürliche Gesellschaftsordnung. In diesem Zusammenhange gewinnt das Wort Adam Müllers, dass Christus nicht nur für die Individuen, sondern auch für die Staaten gestorben sei, seinen guten Sinn: die Erlösung ist keine private, sondern ist dem Menschen als Glied der gottgewollten Gemeinschaften zugedacht. Glieder aber haben verschiedene Funktionen, niedere und höhere, je nach ihrer Bestimmung. „Wenn alles ein Glied wäre, wo wäre da der Leib?... Ihr seid Christi Leib, Glied um Glied. Und zwar hat Gott die einzelnen in der Kirche bestimmt, teils zu Aposteln, teils zu Lehrern, dann für Wundertaten, dann für Krankenheilungen, für Hilfeleistungen, für Verwaltungen, für verschiedene Arten von Sprachengaben und Auslegungen“ (1 Kor. 12).

Mit Recht sagt P. L. v. Rudloff, O.S.B., in seiner Laiendogmatik (S. 117): „Eine der hervorragendsten Eigenschaften der Werke Gottes, die den Menschen betreffen, ist es, dass sie stets das Siegel des Sozialen tragen.“ So liess Gott — wie wir sahen, — auch das Erlösungswerk einmünden in eine heilige und heiligende Gemeinschaft, die Kirche. Durch die Wiedergeburt (man lese dieses Wort mit Bedacht!) in der Taufe treten wir aus dem Geschlechte Adams über in das „neue Geschlecht“, dessen Stammvater Christus ist. Auf den Altären und in seinen leidenden Gliedern bringt Christus sich täglich neu zum Opfer dar, macht er sein Kreuzesopfer den sich an seinem Tische ablösenden Generationen des Menschengeschlechtes immer aufs neue gegenwärtig. (Joh. 6,58.) Was ist denn die Heilige Kommunion anders, als eine immer neue und immer engere Vereinigung der Glieder untereinander zu einem Leibe und des Leibes mit seinem Haupte, Christus? (Siehe auch das „Deus, qui humane...“ in der Messe.)

Als das Erlösungswerk vollbracht war, konnte der Heilige Geist wiederkehren, um als steter „Anwalt“ des Menschengeschlechtes „das Angesicht der Erde zu erneuern.“ Wiedergeboren aus dem Wasser und dem Heiligen Geiste bezieht der Christ nun alles ein in das Reich Gottes, um alles — sich und seine Werke, den einzelnen und die Gemeinschaft — in Christo zu erneuern und zu heiligen. Es ist der Heilige Geist, der seit dem Gründungstag der Kirche, dem Pfingstfest, Wohnung unter uns genommen,

um uns „immer herrlicher umzuwandeln in das Bild des Herrn," immer höher hinaufzuheben in die Gemeinschaft der Heiligen, immer enger mit dem himmlischen Vater zu vereinigen. Die Seligkeit ist, wie Augustinus den Neuplatonikern entgegnet, keine Auflösung alles Gemeinschaftsempfindens und Gemeinschaftslebens in der Vereinigung mit dem Göttlichen. Im Gegenteil: die innige Gottesliebe strahlt auch hier eine um so innigere Nächstenliebe aus. Dadurch, dass die Seligen das Glück der Anschauung Gottes „teilen," wird die Seligkeit nicht gemindert, sondern gesteigert. Das Ziel dieser „Stadt Gottes" ist, wie das Ziel aller irdischen Gemeinschaft, der Friede, der Friedensfürst des himmlischen Reiches aber ist Christus, der König.¹⁾

Nein, die „Familie" (*cunctae familiae tuae*), von welcher das „*Hanc igitur*" in der Messe spricht, das „heilige Volk" (*plebs tua sancta*) des *Unde et memores*, „die auserwählte Herde" des guten Hirten (*electorum grex*) hören nicht mit diesem Leben auf zu existieren. Das letzte Ziel jeder menschlichen Vereinigung ist und bleibt die Heilige Kommunion im Himmel, wie viele Orationen der Totenmessen bestätigen (*sancta consortium, lucis aeternae consortium, aeterna beatitudinis consortium*).

Aus alle dem geht hervor, dass der Christ sich mit einer rein natürlichen Gesellschaftslehre nicht begnügen kann. Die Vereinigung mit Christus ist, wie J. B. Schuster, S.J., in seiner Soziallehre (S. 137) feststellt: „das historisch-konkrete einzige Ziel aller irdischen Gesellschaftsbildungen." Vom Corpus Christi mysticum her gesehen, kann in der Tat keiner menschlichen Vereinigung Totalität und Absolutheit zugestanden werden. Und doch gewinnt gerade von Christus her alle „weltliche" Gemeinschaft ihre Weihe und Würde. Auch sie ist mit in das Erlösungswerk einbezogen, vor allem insofern ihre Mitglieder auch Glieder des fortlebenden Christus sind. Erlösung aber heisst der heiligmachenden Gnade teilhaftig werden, Gott ähnlicher werden bis zum Gemeinschaftsleben mit dem dreieinigen Gott, dem Urbild aller Personengemeinschaft.

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„Um tatsächlich den Bedürftigen wirksam Hilfe leisten zu können, muss man zurückkehren zu einer bescheidenen Lebensform. Man muss lernen auf Genüsse zu verzichten, die oft genug auch sündhaft sind, wie die Welt sie heut im Ueberfluss bietet. Man muss sich selbst vergessen in der Liebe zum Nächsten." Wer jetzt der Vergnügungssucht und dem Luxus huldigt, beraubt den hungernden Bruder am Nötigen.

Wieder eine neue Ausland-Zeitschrift.

Es wird uns Deutschamerikanern nachgerade lästig, andauernd erforscht zu werden. Es sind zum mindesten zwölf Institute und Organisationen im Reich damit beschäftigt, das Deutschtum im Fernland zu erforschen. Zwölf Einrichtungen, und sie haben nicht etwa die Arbeit unter sich aufgeteilt, sondern jede forscht nach eigenem Trieb darauf los, schreibt Aufsätze, hat Zeitschriften, sammelt Gelder, treibt Bemutterung, schickt Professoren hinaus zu tieferer Erforschung und ist natürlich unheimlich national, oder wie man heute besser sagt, volksdeutsch! Alle haben die lästige Angewöhnung, um Bilder, Photos, kleinere deutsche Drucksachen, Zeitungen, Zeitschriften und neuere und ältere Druckwerke zu bitten. Als ganz selbstverständlich nehmen sie es dabei an, dass die Absender alle Kosten tragen; an eine Vergütung irgendwelcher Art, und seien es nur Bücher als Gegenwert, denken die wenigsten. Und nun stelle man sich einen deutschamerikanischen Zeitungsverlag vor, der Woche um Woche an diese zwölf verschiedenen Institute seine Zeitung oder Wochenschrift schickt! Und das für nichts und wieder nichts! Oder will man etwa behaupten, dass dies unserer deutschamerikanischen Sache gedient hätte? Wann je haben diese zwölf einer deutschamerikanischen Einrichtung gedient? Wo sind denn unsere deutschamerikanischen wissenschaftlichen Institute und Zeitschriften geblieben? Sie sind eingegangen, weil sie von der Heimat keine Förderung erhielten. Was ist aus dem Verlag und Druck deutschamerikanischer Bücher geworden? Er ist tot. Anstatt unsere Bücher zu kaufen, zu lesen, zu empfehlen, hat man um einen Bibliotheksbeleg geschrieben, hat das Buch kühl registriert, einen Zettel auf den Rücken geklebt und es ins Regal gestellt. Statt unsere Bücher zu kaufen und in die heimatischen öffentlichen Büchereien zu geben, hat man uns Schriftwerke jeglicher Art von drüben aufhalsen wollen. Auf diese Weise hat man die deutschamerikanischen Dichter und Schriftsteller nicht bloss nicht gefördert sondern glattweg umgebracht; ihre Werke, die vom Deutschamerikanertum tausendmal besser hätten zeugen können als blutleere Aufsätze von drübrigen Journalisten und Besuchsprofessoren, mussten im Manuskript vermodern. Eine Förderung deutschamerikanischer Einrichtungen und Veröffentlichungen, an denen ihnen wie uns gelegen sein müsste, hat keines dieser Institute ins Programm aufgenommen. Um es einmal ganz deutlich und in aller Derbheit zu sagen: wir, „Deutschamerikaner," die Auslandsdeutschen überhaupt sind nichts als Studienobjekte, nichts als Nahrungszweig für jene wissenschaftlichen und halbwissenschaftlichen Institute! Was bei allem Aufwand und Getu für das Auslandsdeutschtum

¹⁾ Zitiert bei W. Schwer, Katholische Gesellschaftslehre, Paderborn 1928, S. 84.

herauskommt, ist bitter wenig. Ein bisschen Mitleid und ein bisschen Verständnis, und hier und da eine Sachsendung. Als der ehemalige „Verein für das Deutschtum im Ausland“ (heute „Volksbund“ usw.) noch in Macht war, gab es für die eine oder andere Volksgruppe oder Einrichtung im Ausland noch geldliche Beihilfen, wenn sie auch eine Zeitlang als Kampfmittel für eine „Los-von-Rom-Bewegung“ gegeben wurden. Heute ist dieser „Volksbund“, der mehr Verdienste ums Auslandsdeutschtum hat als alle andern Institute zusammengekommen, an die Wand gedrückt. Heute beherrscht das „Deutsche Ausland-Institut“ in Stuttgart mit Aufgebot grosser städtischer und anderer Mittel den auslanddeutschen Forschungsmarkt. Seine Richtung ist alles andere als neutral. Alles Konfessionelle wird bewusst und mit zunehmender Hässlichkeit ausgeschaltet. Dabei sollte jeder wissen, der nur einen Schimmer vom Auslandsdeutschtum hat, dass die Träger, Förderer und Bewahrer des Auslandsdeutschtums die Konfessionen waren, und dass es deren Geistliche waren, die deutsches Brauchtum überlieferten und die Geschichte schrieben — alles das Jahrzehnte, ja Jahrhunderte, bevor sich in den deutschen Landen auch nur ein Gelehrtenfinger dafür rührte. Sie sind es, die Geistlichen und ihre Arbeit, die man jetzt schäbig beiseite schiebt, und ihre Zeitschriften, die tiefer ins Volk dringen als aller wissenschaftlicher Kram, sollen auf einmal nichts mehr bedeuten. Von demselben Geist getragen scheint auch das neuste Erzeugnis im Forschungsgeschäft zu sein.

Es nennt sich „Auslandsdeutsche Volksforschung“ und kommt als Vierteljahrsschrift, Preis 14 Mark, in Stuttgart heraus. Unter den mit Aufwand genannten 170 Mitarbeitern, von denen einige mit Volksforschung ebenso wenig zu tun haben wie mit Mondforschung, befindet sich ein halbes Dutzend katholischer Namen — was natürlich ganz absichtslos ist. Als Geistliche sind zwei Mitarbeiter kenntlich gemacht, vorausgesetzt, dass Pf. die Abkürzung für Pfarrer sein soll. Eine Notwendigkeit, diese Zeitschrift zu gründen, lag nicht vor. Die bestehenden genügten vollauf, besonders wo seit zehn Jahren im „Archiv für Wanderungswesen und Auslandkunde“, herausgegeben von dem wirklichen Auslandkenner Dr. Hugo Grothe in Leipzig, eine ausbaufähige Zeitschrift vorhanden ist — voraussichtlich wird sie jetzt abgewürgt werden! Als Pate der Gründung fungiert auch dasselbe „Deutsche Ausland-Institut“, das allmonatlich eine achtseitige Liste „Neue Bücher“ in die Welt schickt und darin den paar katholischen Büchern als Empfehlung mitgibt: Achtung, der Hund beisst! Für die katholischen Deutschamerikaner kommt die neue Zeitschrift nicht in Frage, auch nicht zur Empfehlung an Bibliotheken. Das Auftauchen dieser Gründung kann nur eine Mahnung für

sie sein: Alles was immer an deutschamerikanischem katholischen Schrifttum vergangener Zeiten vorhanden ist, sorgsam zu hüten und es an jene Stelle zu leiten, die für sie einzig und allein in Betracht kommt, an das Central Bureau in St. Louis. Und eine andere Mahnung: durch bereitwillige Mithilfe jene zu unterstützen, die in ihren Forschungsarbeiten katholisches deutschamerikanisches Volkstum festhalten und überliefern wollen.

GEORG TIMPE, P.S.M.
Washington, D. C.

Aus Central-Verein und Central-Stelle.

Pius XI. über die Mission des gegenwärtigen Geschlechts.

Folgenden beachtenswerten Äusserungen verlieh der Hl. Vater im Verlauf einer Audienz gegenüber dem Erzbischof von Paris, Kardinal Verdier, Ausdruck:

„Die Krise, die wir heute erleben, ist einzigartig in der Geschichte. Die Welt scheint aus einem Schmelztiegel ausgebrochen zu sein, in dem viele verschiedene Energien kochen. Lasst uns Gott danken, dass er uns inmitten der gegenwärtigen Probleme leben liess... Wir müssen stolz sein, Zeugen, Beobachter dieser Tragödie sein zu dürfen, die die ganze Welt aufwühlt.... Kein einziger Mensch darf darum heute mittelmässig sein. Alle Menschen haben die gebieterische Pflicht, sich bewusst zu sein, dass sie eine Mission zu erfüllen haben, nämlich immer noch besser zu sein, immer das Unmögliche zu tun, um, jeder innerhalb seines Tätigkeitsfeldes, das Los der Menschheit zu verbessern. Es wird der Ruhm dieser Generation sein, dass sie, wenn sie ihre Mission versteht, der Welt in einem religiösen Geist ihr Los verbessern hilft.“

Wo sind denn diese Christen?

Es wird berichtet: Der Studentenseelsorger einer schweizerischen Universitätsstadt war vor einiger Zeit Gast in einem Kommunistentzirkel. Es entspann sich eine lebhaft diskussion über das alte Thema: Die Kirche hat versagt. Als dann ein Kommunist endlich die Frage stellte, wo kann man euer Programm denn in gedrängter Kürze lesen, schlug der Priester die Bibel auf und verlas Jesu Predigt über die acht Seligkeiten. Es sind Worte, die uns packen müssen, die jeden packen, auch den Gottlosen. Und ein Kommunist stand auch auf und schleuderte dem Priester in Wut die Frage entgegen: „Wo sind denn diese Christen? Wo sind sie, die danach leben?“ — Diese Christen sind da. Aber die Christenheit ist gross, und mancher in ihr blieb zeit seines Lebens in ihr unmündig, weil

er sich als Taufscheinchrist erwies. Wie im bürgerlichen Leben können auch in den grossen Willensentscheidungen die Unmündigen in der Christenheit nicht zählen. Hinwiederum steht es ausser jedem Zweifel, dass die Unmündigen in der Christenheit das Christentum belasten. Sie fallen denen am stärksten auf, die da fragen: „Wo sind denn diese Christen?“ Und sie sagen schnell: „So sind sie alle!“ Das stimmt natürlich nicht.

Blieben viele unmündig, weil das Christentum kein Kinderspielzeug ist, so sind viele lau. Diese Lauen sind sehr oft die Erzieher der Unmündigen. Wir wollen uns einen Satz merken, den in diesen Tagen ein Seelsorger schrieb: Wir haben die Feuerbrände des Christentums auf Zimmertemperatur herabgemindert. Und Zimmertemperatur ist ja in den beginnenden kalten Tagen das, was wir wünschen, nur nicht mehr!

Eine schleichende Häresie.

Die Katholiken unseres Landes dürften die von Rutherford begründete sektierische Bewegung „Watch Tower Bible and Tract Society and the International Bible Students Association“ („Russellites,” which has latterly taken the name, „Jehovah's Witnesses”) nicht ernst genug nehmen. Wer von uns vermöchte heute z. B. Auskunft zu erteilen über den Einfluss, den sie auf sogenannte „foreigners” in Amerika ausübt? Oder auf jene niederen Schichten der Bevölkerung die, wie wir wissen, stets Bewegungen dieser Art als so leicht zugänglich sich erwiesen haben? Man erinnere sich z. B. der „revival meetings” früherer Zeiten, der raschen Verbreitung des Spiritismus, der Gründung und des Wachstums der Mormonensekte, der „Holy Rollers,” etc., etc.

Von diesem Standpunkte aus betrachtet, wird die sog. „Bibelbewegung” durchaus ernst zu nehmen sein. Insbesondere, weil es sich bereits um eine internationale Erscheinung handelt. Die Bischöfe der Schweiz beschäftigen sich mehrfach mit dieser von sektierischem Geiste bewegten Gefahr. Wie uns ein Missionar aus einer entlegenen Gegend in Nordwest-Canada schreibt, treibt die Sekte auch dort ihr Unwesen. Gemeindeglieder lieferten diesem Priester 13 meistens in deutscher Sprache veröffentlichten Rutherfordsche Schriften ab, die ihnen von einem Vertreter der Gesellschaft entweder verkauft oder geschenkt worden waren. Der Missionar sah sich daher veranlasst, gegen die Proselytierungsversuche von der Kanzel aus zu warnen. Als bald verliess eines der Gemeindeglieder in auffälliger Weise die Kirche und erklärte nachher, der Priester solle sich an das Evangelium halten. Es handelte sich in diesem Fall um einen eingewanderten Deutschen.

Es wäre angebracht, Nachforschungen anzustellen, wo und bis zu welchem Grade es dieser Sekte gelungen ist, unter katholischen Einwan-

derern oder deren Kindern Fuss zu fassen. Katholiken wären ausserdem zu warnen, den Einfluss der Radio-Ansprachen, deren sich die Anhänger Rutherfords in so weitgehendem Masse bedienen, nicht zu unterschätzen. Die Volksseele ist sowohl durch die herrschende Verkehrung der sittlichen Begriffe als auch durch die Ereignisse der letzten Jahrzehnte so bis ins Innerste aufgewühlt, dass sie Einflüssen besprochener Art ungemein zugänglich ist. Da gilt es auf der Hut zu sein; auch darf man sich nicht einbilden, dass Katholiken gegen Häresien geimpft seien. Die Albingenser einerseits und die Jansenisten andererseits beweisen zur Genüge, dass stete Wachsamkeit auch uns nützt, besonders unter den gegebenen Umständen.

Was Ihr diesen tut . . . !

Nachdem die C. St. im Vorjahre dem vom verstorbenen Erzbischof Hombach in Tegucigalpa, Honduras, gegründeten Waisenhaus eine Anzahl Stahlbetten für grössere Kinder geschickt hatte, ermöglichten wir es zu Beginn dieses Jahres, derselben Anstalt 18 Kleinkinderbettchen aus Stahl zu verschaffen, als Ersatz für die bisher gebrauchten und von Ungeziefer bewohnten Holzbetten. Ueber den Empfang der amerikanischen Stahlbetten berichtet nun die ehrw. Sr. M. Rosario, O.S.F., die mit andern deutschen Schwestern die so schwere Aufgabe übernahm und erfüllt, in Central-Amerika eine Waisenanstalt zu leiten, folgendes:

„Die 18 Kleinkinderbettchen sind nun glücklich angelangt und auch schon bereits bewohnt. Sie hätten die Freude der Kleinen sehen sollen, wie sie sich in ihre molligen Bettchen kuschelten. Das Packmaterial hat nämlich zugleich zum Füllen der Matratzen gedient, denn die Holzwohle war noch sehr sauber und wird auch eine Zeit lang ihren Dienst tun. Die Kinder haben zur Einweihung gleich ein Vaterunser gelallt für ihre lieben Wohltäter und wir Schwestern mit allen Insassen von Casa de Sante Teresita behalten die treuen Spender in betender Erinnerung.

„Sagen Sie doch bitte, allen Helfern zu diesem grossen, guten Werk recht innigen Dank von uns allen. Wir können gar nicht sagen, wie froh und glücklich wir ob diesem so guten und praktischen Geschenk sind. Die Bettchen sind sehr gut und so leicht sauber und rein zu halten, kein Vergleich mit dem, worin die Kinder bis anhin schliefen. Die Kinderschwester lässt noch ganz besonders danken, sie meint, jetzt wäre sie im Himmel! (Hier in den Tropen ist er allerdings noch etwas heiss!) . . .

„Und nun muss ich Ihnen halt nochmals herzlich gratulieren zu dem, was echt deutsche Liebe und Grossmut fertig gebracht haben; Gott lohne Ihnen allen die Uebung der wahren Nächstenliebe!”

Wie ein Geschenk des Himmels, berichtet P. Meinolf Hüffer, O.F.M., aus China, erschien ihm die von uns übersandte Gabe. „Von mehreren Seiten habe ich Geld geliehen” heisst es des weiteren in dem Schreiben. „Diesen Leuten kann ich jetzt wenigstens wieder erstatten. Trotzdem befinde ich mich noch immer in grosser Not, weil an so manchen Orten Kapellen